"The MISSION of THE PASSES"

Santa Inés

By MARIE T. WALSH

"THE MISSION OF THE PASSES"

SANTA INÉS

An intimate historical study relating to the founding and subsequent existence of this lovely old Mission

By

MARIE T. WALSH

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+ JOHN J. CANTWELL

Bishop

of

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His Excellency
Most Reverend John J. Cantwell, D.D.,
Bishop of
Los Angeles and San Diego

FOREWORD

The Reverend Zephyrin Engelhardt, O.F.M., has given us a monumental history of the California Missions. On the facts regarding their founding and development, ultimate suppression and decay, he must ever be the final authority. The American people, however, and especially Californians, are manifesting an ever increasing interest in our Missions, and are eager to learn and record every detail of their wondrous story. The character of the Indian neophyte is being scrutinized—his legends, his customs, his pagan superstitions. Special writers and novelists love to weave their stories around the Missions' founders—their heroism and sacrifice, their faith and missionary zeal. Popular histories of the individual Missions are in constant demand, and poets and painters find enduring inspiration in their crumbling walls.

This story of the Mission of Santa Inés, by Miss Marie Walsh, is then assured of a warm welcome by Californians. The Mission bells are Miss Walsh's special interest, but at the suggestion of the Capuchin Fathers she has spared time to give us this very delightful story of the Mission committed to their care. The Capuchin Fathers are to be congratulated on selecting Miss Walsh for this work. She brings to her task the thoroughness and loving enthusiasm she has always devoted to her Mission studies, and we hope to see similar brochures on the other Missions given to the reading public.

+JOHN J. CANTWELL,
Bishop of
Los Angeles and San Diego.

To the Memory

of

The Early Franciscan Padres,

The Trail Blazers and Builders of California's Missions—

This Book is Reverently Dedicated

ACKNOWLEDGMENT

Although no book has been written on the lovely old Mission of Santa Inés, many writers have paid passing tribute to this memento of a past age.

This book does not claim to be a complete history of the Mission; in it, the author has endeavored to weave historical facts with a touch of memories that the lovely old Mission has left on her heart and mind.

The historical data for this book was gathered, mainly, from Father Engelhardt's "Missions and Missionaries," Vols. 2-3-4, and from the archives of the Bancroft Library, Berkeley, California. Deep appreciation is herewith extended to Doctor Herbert E. Bolton, for his kindness in placing the manuscripts of the library at the author's disposal.

Professor Rexford Newcomb, of the University of Illinois, has generously allowed his ground plan of the Mission to be utilized in this volume.

Reference is also made to the works of George Wharton James and Charles Francis Saunders, who have written so charmingly of this Mission. The pioneers of the valley, and the very courteous Indians of the Santa Ynez Reservation, have been most helpful in the preparation of this volume, both by the contribution of reminiscences, notes and pictures.

And last, but surely not least, the author of this small contribution to California history is deeply indebted to Father Vincent Kerwick, O.M.Cap., Superior of the Old Mission, Santa Inés, who from the infancy of this volume to its final growth has, at great cost of time, labor and money, collected much valuable material for the book, and has been the author's friend, counselor and guide.

SAINT AGNES

Santa Inés Mission was named by Governor Diego Borica, for Saint Agnes, Virgin and Martyr, of Rome.

Historians differ as to when she received her martyrdom, but it was probably during one of the third-century persecutions. Since the fourth century, no one has been held in such high honor as this young Roman virgin. She is the patron saint of young women, and "St. Agnes' Eve" has become widely known through the poem of the same name by John Keats.

According to Saint Augustine, she was but thirteen years of age when a promulgation against the Christians was put into effect. Voluntarily declaring herself a Christian, "she hastened to martyrdom from the lap of her mother or nurse." She refused to denounce her religion and marry the son of the Prefect of Rome, and underwent the tortures of the stake as a consequence. Being unhurt by the scorching flames, she was later beheaded.

She is usually represented with a lamb in her arms—the symbol of innocence. In the mission chapel, her statue appears over the altar with a lamb in one arm and a palm, symbol of martyrdom, in her other hand.

Saint Agnes' feast day is celebrated on the 21st of January, and on this day, lambs are blessed and palliums made of their wool, sent to the Archbishops by the Pope.

TABLE OF CONTENTS

	Page
Foreword	3
Acknowledgment	5
Poem—"Bells of Santa Inés"	9
Chapter 1—Foundation to Secularization	13
Chapter 2—Secularization to the Present Day	18
Chapter 3—Buildings of the Mission	27
Chapter 4—The Church	38
Chapter 5—The College of Our Lady of Refuge	46
Chapter 6—Silverwork, Ironwork, Etc.	53
Chapter 7—The Vestments and Paintings	59
Chapter 8—Old Books of the Mission	65
Chapter 9—Indians at the Mission	67
Chapter 10—Padres of the Mission	81
Chapter 11—Stories and Legends	89
Chapter 12—Routes to the Mission and Neighboring Towns	94
Appendix	108

ILLUSTRATIONS

	Facing Page
†John J. Cantwell, Bishop of Los Angeles and San Diego	3
The Bells of Santa Inés	9
Old and New Mission	13
Plans of Old Mission	27
Sanctuary and Statue of Our Lady of Sorrows	38
College, Confessional and Bells	46
Silverwork, Paintings, Vestments	53
Indian Creed and Music	65
Indians of the Mission	67
Padres of the Mission	81

Father Vincent (Kerwick), O.M.Cap., on his own behalf and on behalf of the Capuchin Franciscan Fathers, desires to acknowledge, with grateful thanks, the kind donations of the following Patrons to whose generosity this volume entirely owes its existence.

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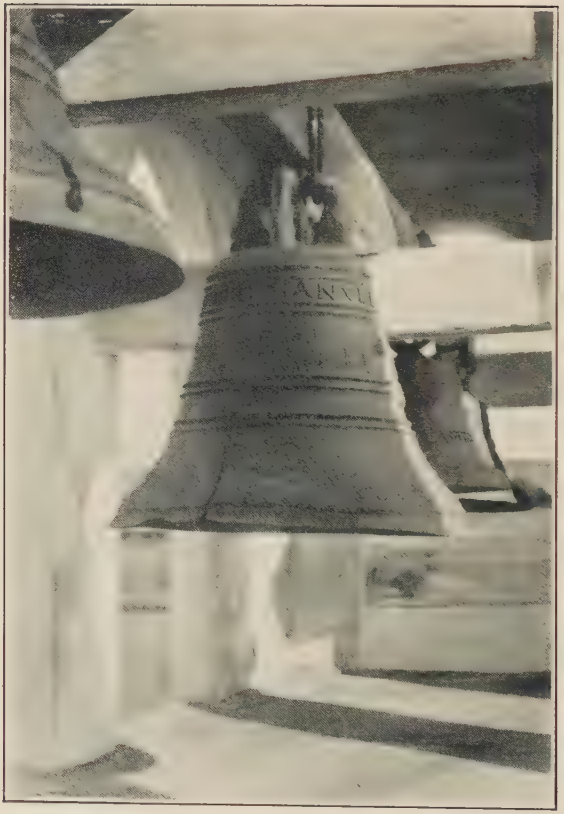


The Bells of Santa Inés

THE BELLS OF SANTA INÉS

FATHER VINCENT (KERWICK), O.M.Cap.

Old Mission Bells, Old Mission chimes,
Your sad, sad tones blend with the pines
That wave and nod as sentinels,
When breezes blow o'er Sant' Inés.

When, of your glories past and gone,
Mem'ry looks back to muse upon,
What sad, sad thoughts and memories
Oppress my heart for Sant' Inés!

They sear and cut as winds blow wild
From down Sant' Inés mountain side;
As mother's caoin[1] o'er only child,
As mother's tears that can't be dried.

As tolling bell strikes sorrow deep
Into my heart for those who sleep—
Those friends, the best, so true and tried,
Whose souls have passed the Great Divide.

And as I pray for each loved one,
To Friar saints, and Mary's Son,
I breathe a silent prayer that they
May bring thy glories back some day.

Oh! that, that Easter soon may be,
When thy dear Bells in jubilee
Shall ever ring a joyous peal,
To gladden hearts that deeply feel.

With lark, lov'd Bells!—you fill the air
With fragrance of your Matin pray'r;
Oh! that man joined your Orison,
In worship of God's Holy Son.

[1]Caoin, an Irish word, pronounced (keen): To lament.

In field and furrow and their homes,
Men daily hear your dulcet tones
Thrice daily tell the Love Divine
That conquered sin, both yours and mine.

Dear Bells! lov'd Bells! you've grown gray
At task of calling men to pray.
Oh! would that men would heed your chimes—
If not always, at least sometimes.

Pasquala, tender Indian maid,
O'er mountain pass ran unafraid,
Alone at night the journey made;
And Padres and the Mission saved.

Alas! the Bells for her soon toll'd.
Doomed was by death not to grow old.
At Sant' Inés this maiden blest,
With her kinsfolk is laid to rest.

When José Chapman, pirate bold,
The fair Ortega maiden told
His marriage vows, 'twas thy Bells call'd
To Sant' Inés, both young and old.

Good Father Albert's pains and cares—
Found their surcease at Sant' Inés;
By the old belfry's tower he lies
Where Bells take up the mourner's sighs.

When Solemn Nuptial Mass was said
Or Requiem for the bless'd dead,
'Twas at thy call the people flocked
With joy to greet; with sorrow rocked.

I see dueñas[2] ride to Mass,
In their carretas[3], o'er the Pass,
With caballeros[4] by their side
And dark-eyed muchachos[5] astride.

[2]Dueñas, a Spanish word: Married ladies.
[3]Carretas, a Spanish word: Long narrow carts.
[4]Caballeros, a Spanish word: Gentlemen, knights, cavaliers.
[5]Muchachos, a Spanish word: Boys.

I live again the days that told
Of dashing Dons and Grandees bold
Who lov'd to hear thy sweet Bells tone
A welcome to their Mission home.

I live again those golden days
That once were yours, dear Sant' Inés!
Oh! shall they e'er return again
Or have you tolled their requiem?

How oft the students heard thy Bells
On Sundays and on Festivals;
I see them from the college come
To Mass, long ere it had begun.

I seem to see the protegés,
The Indians of the Padres,
Yield, at your summons, work and play,
And with the Padres kneel and pray.

Today, the Padres kneel alone,
The church is silent as the tomb.
Would we had back the olden days
When, at your call, men came to praise!

Old Mission Bells, Old Mission chimes,
Bring back, ring back, Old Mission times!
Say not that Serra sowed in vain!
His work still stands and WILL remain.

"THE MISSION OF THE PASSES"
OLD MISSION SANTA INÉS

Old Mission Santa Inés
(Putnam Studios)

Mission Santa Inés as it is Today

CHAPTER 1

FOUNDATION TO SECULARIZATION

For many years, there had been great need of a mission between the older established ones of San Luis Obispo de Tolosa and Santa Barbara. In 1795, explorations had begun for a site suitable for a new mission in the Santa Barbara country, and in the interior far enough to win the heathen of the Tulare country. Three years later the explorations were consummated under the direction of Fray Estevan Tapis and Commandante Goycochea of San Barbara after having visited many sites. Nothing further was done at the time and the beautiful, untouched valley of the Santa Ynez was to remain waiting for six years more.

Finally, after long delays, on the morning of September 17, 1804—the morning of the "Llagas del Serafico Patriarca San Francisco" (wounds, of stigmata, of our Seraphic Father, St. Francis), as the title page of the Book of Matrimonies of Santa Ines recorded the dedication, a little group of men, accompanied by many neophytes, left sunny Santa Barbara and set out over the trail trod so many years before by the valiant Portola—the same trail that the saintly Serra had trod so many times since that memorable first trip. Over the rude miles of the Gaviota and the Nojoqui they marched, Priest of the Cross and Soldier of the Sword, and with them, nine leather-jacketed soldiers and a group of copper-skinned Santa Barbara neophytes. Other neophytes from La Purisima Mission joined the party where the trails crossed, and the group, in mid-morning, reached the spot which was to be known as the nineteenth mission in the Spanish chain of Alta California's jewels.

An enramada of brush had been prepared "with all possible decency" for the morning's ceremonies. Father-Presidente Tapis blessed water, and with it the ground, dedicating it to God, and erecting a large cross on a tree, the assemblage venerated it. The Litany of the Saints was then sung and mass was celebrated in the ramada. Father Tapis preached the sermon and was aided in the ceremonies by the Franciscan Fathers, Marcelino Cipres of San Luis Obispo, Jose Antonio Calzada and Jose Romualdo Gutierrez, the two latter remaining to be the first ministers of the new mission. The Te Deum Laudamus closed the solemn ceremonies and thus was founded the Mission of Santa Ines, Virgen y Martir, "founded at the expense and order of the Catholic King of the Spains and Indies, Carlos the Fourth (whom God prosper)." With the founding of this mission during the first decade of the nineteenth century, the spiritual conquest of the Coast Range to the sea, from San Diego to San Francisco, was completed.

During the day of founding, twenty-seven pagan children were offered for baptism; twelve boys and fifteen girls. At the end of the first year, the mission registers showed one hundred and twelve entries of men, women and children. Neophytes from other missions also came to live at Santa Ines, but as they already were Christianized, they were not counted with the new Christians.

The site of the mission was called by the natives, Alajulapu, meaning rincon, or corner. This site, as selected by the Spanish padres, was ideal. Years ago, when Governor Borica had ordered the site to be founded, he called it one of the most beautiful and ideal in California. Situated on a high knoll, the Santa Ynez River, known by the padres as the Santa Rosa, flows past the foot of the mission as a subject paying homage to her queen. Low, level lands front the mission. In mission days, they composed the orchards; now fields of waving

wheat have taken their place. The oaken-covered mountains of San Rafael and Santa Ynez half enclose the mission site. The two greatest factors in the foundation of a new mission, wooded land and water, were thus close at hand and played an important part in the success of the new mission.

This mission was nearest the Tulare country. The natives surrounding it belonged to the Chumash tribe, the extent of the territory belonging to them being from San Luis Obispo to Point Mugu.* There were thirteen rancherias in the district. The natives were intelligent, very alert and bickered frequently among themselves, although they behaved kindly to the Spaniards. As this mission was in such a turbulent neighborhood, the guard of the mission was increased considerably over that of other missions.

Although not as large as her sister missions, Santa Ines was noted for her industries and livestock. In 1821, the total number of livestock, including cattle, sheep, horses, mules and swine, belonging to the mission, was 12,368. There is no exact record of the amount of land once owned by the mission, but it must have run into thousands of acres to accommodate its large ranchos and grazing herds. The neophytes, under the padres' direction, raised large and successful crops of wheat, barley, corn and beans. The mission also had stores of hides and tallow and looms for weaving the cloth from the wool of their sheep. Soap and dairy products were made at the mission. Every conceivable branch of industry was taught at the mission. The neophytes, under the direction of the tireless padres, became husbandmen, artisans, musicians and civilized Christians. Between the years of 1822 and 1827, these Indians, who a few years ago had been roaming the hills and living in pagan squalor, had supplied

*See Chapter 9.

the Santa Barbara Presidio with supplies valued at $10,787.00—all this the work of the so-called "lazy Indian."

The mission was noted for its fine leather and metal work. Very often, it furnished other missions with the products of its handiwork. One saddle, finely inlaid with silver, the work of some skilled Santa Inés neophyte, was made for the late Don Antonio Coronel and is now on exhibition in the Coronel Collection at Exposition Park, Los Angeles.

The most dangerous revolt in the history of the missions occurred in 1824. It had its birth at Santa Inés Mission on February 21st of that year. Historians differ as to the cause of the outbreak, but general opinion has been that the neophytes "were aggravated by petty acts of injustice, cruelty and contempt on part of the soldiery." The mission Indians from San Luis Obispo down the coast to San Fernando were all informed of the contemplated act. The flogging of a Purisima neophyte, at Santa Inés, hastened matters along and on a Saturday afternoon, as the padres and soldiers were taking their siesta, the Indian signal was given. The Indians set upon the soldiers with their bows and arrows, and Padre Uria escaped to a building at the rear of the church, probably the warehouse, and helped the soldiers to fire upon their assailants. Many ridiculous stories, some greatly exaggerated, have been told in regard to Padre Uria's part in the fighting. Some say that he killed two Indians and broke the arm of another. These stories are hardly in keeping with his priestly habit; he had been a soldier before becoming a Franciscan, and may have brandished a gun or helped the soldiers to erect the cannon in self-defense, but it is impossible to believe that he did kill any of his recalcitrant neophytes. The neophytes were enraged with the soldiers, not with the padres who had always treated them with kindness and saved them from injustice on the part of the guards, when possible. How-

ever, the rebels set fire to the building, consuming it and the roof, and leaving tracings of the fire on the sacristy walls. The roof of the sacristy as well as that of the church was also fired. The next day, Sunday, February 22, Sergeant Carrillo and some men unexpectedly arrived at Santa Inés from Santa Barbara, unaware of the trouble at the former mission. The rebels escaped to Purisima Mission, and thus ended Santa Inés' part in the Indian revolt, although the Indians remained entrenched at La Purisima for several weeks.

Don Julian Foxen, a famous Anglo-Californian, moved over to the mission from his home in Foxen Canyon, and helped the padres to repair the damage the Indians had done. He remained living at the mission for some time and was later given a grant of land near the present town of Los Olivos.

Between 1824 and 1837, the year of secularization, there was nothing much to note. Life went on at the mission in an orderly, steady flow of progress. Cattle dotted the hillsides; the mills and workshops were always busy; the Indians, under the Spanish padres, were living a peaceful, happy and useful life. No cloud of coming secularization darkened their horizon during those pastoral years of mission reign.

CHAPTER 2

SECULARIZATION TO THE PRESENT DAY

Governor Mariano Chico, newly elected to office in 1836, passed by Santa Inés Mission in June of that year on his first trip northward to the Capitol at Monterey.

Arriving unexpectedly at the mission the padres were unprepared to welcome their distinguished guest. Angered at their apparently cool reception, the irascible governor reported the occurrence to Padre-Presidente Duran, who was then residing at the Mission San Buenaventura. The latter, much to the governor's chagrin, took the part of Padre Jose Jimeno at Santa Inés. His anger unabated, the governor reported the affair to the Assembly, which act, no doubt, led up to the Act of Secularization which was effected at the two missions the following year.

At this period, Santa Inés was the richest southern mission. The following inventory of 1836 was made by Father Jimeno, when he was drawing up the temporal affairs of the mission, in order to deliver them to Don Jose Maria Covarrubias.*

Assets	$ 1,892.87
Buildings of the Mission (Excepting the Church)	945.00
Furniture of the Buildings (Tools, etc., for weavers and leather workers)	14,527.63
Cattle (head of) ?????	24,850.00
1923 small	1,469.00
343 horses	886.00
45 mules	40.00
Garden, 987 fruit trees	987.00
Church	4,000.00
Ornaments and sacred vessels	6,251.62½
Library, 166 volumes	188.50
	$53,169.75½Af

*"Archivo de la Mision de Santa Inéz. Libros y Documentos." Bancroft Library.

After secularization, the horses belonging to the mission were taken for the troops, and although the cattle increased for a time, decline soon set in.

"Secularization," as defined in Webster's Dictionary, means "to convert from sacred to secular or common use; to convert from the regular or monastic into secular." California had been settled by the military to extend the reign of the King of Spain and to protect his far-flung territory; by the religious, to win new souls for Christianity. The missions, under the direction of the padres, were to be great centers of learning, and by this system, the padres hoped to be able to fit the Indians for self-government. This immense task could not be accomplished in the ten-year period that the military heads wished to confine it to, nor could it be done "in ten centuries" according to the far-sighted Governor Borica.

All the wealth and prosperity that the missions may have accumulated, was put aside by the padres for their Indian charges. All material wealth was kept in a trust fund against the day when the Indians should be able to govern themselves. The padres asked for nothing but to teach the Gospel of Christ and to govern their Indians wisely and well. When the secularization act was passed all material management was taken from the padres, leaving them in the status of mere parish priests. Petty politicians and grafting officials thus began their period of spoliation. Many Indians went back to their mountain homes or hired out to the rancheros for a pittance. The saddened padres were forced to look on, unable to stem the tide of destruction, and watched the ranks of their spiritual children thin and dwindle away.

Jose Ramirez was appointed administrator of the mission at secularization, but the management was soon taken

from him and given to Francisco Cota, who came to live at the mission. He had charge of the mission's temporalities for three years. Don Ramon Malo, Sr., who had come to California in the early days, was the next administrator and was also given charge of the Purisima Mission. In 1837, there were 335 neophytes at Santa Inés; two years later there were 315 neophytes left. Those that were able, had left the mission, others, being attached to the missionaries, or on account of old age, had remained. The lands of the mission thus naturally depreciated in value.

The secularization plan proved a failure at Santa Inés in 1843 and the temporal management was given back to the padres, but the mission never again reached its former glory. Its day of affluence had passed.

Two years later, the mission was rented for $580.00 per year to Jose Covarrubias and Joaquin Carrillo. There were about two hundred and fifty Indians left at the mission at that time, and in order to add to the miserly monthly stipend as ordered by Pico's Reglamento, they were forced to hire out as servants and laborers to the lessees or else worked the small plots of land left them from the chaos of secularization. During the whole year of 1845, there were always rumors that the mission was to be sold.

And so the year of 1845 came to a close, conditions going from bad to worse. The padres and remaining Indians had barely enough to live on—the neophytes had received no clothing for over two years. The wretched salary allowed the missionaries hardly kept them in food. The meat had to be killed by them if they could not find some kind-hearted Indian to do it. The yearly salary allowed the missionaries was $83.34, not $7.00 per month.

In the bookkeeping records of 1839, the salary given those employed at the mission was as follows:

Minister (Fr. Jose Jimeno)	$ 83.34
Padre Prefecto (Fr. Narcisco Duran)	41.65
Repairs for Buildings, etc.	41.65
Secretary (Ramon Malo, Sr.)	25.00
Administrator (Francisco Cota)	50.00
1st Mayordomo (Joaquin Villa)	15.00
2nd Mayordomo (Miguel Valencia)	12.00
Laundryman (Jose Linares)	10.00
General Servant (Francisco Guilbert)	10.00
	$288.64

A Swedish traveler, Dr. G. M. Sandels, visited at Santa Inés Mission in 1846, and his letters, now the property of the California Pioneers, describe the mission as he saw it. He embarked at Yerba Buena (San Francisco) on the bark, "Clarita," and, sailing down the coast, found the mission of San Luis Obispo in ruins. The bark weighed anchor at Refugio, and from Santa Barbara, the doctor was called to Santa Inés where the missionary was dangerously ill with asthma. (The sick padre was either Fr. Jimeno or Father Sanchez, the only ministers there at the time.) The letter continues:

> "I arrived in time to relieve him so that he was able to perform the services of Holy Week, though rather weak.
>
> Santa Inés is one of the missions which yet remains with some livestock. I think 5,000 head of cattle, some horses, mares and sheep. The Indians remaining with the mission do not pass one hundred odd. The river of the Santa Ynez presents a bed with high cut banks, and shall, in rainy season, be a very violent stream. An orchard lays below the mission and in approaching, gives a very pleasant appearance. The houses are on a very domineering position on the bank, but the great want of shade and trees does not make it a pleasant residence. The winds are very troublesome."

The rumors of the sale of Santa Inés proved only too true, and on the fifteenth of June, 1846, the mission and lands, save that of the College Ranch, were sold to Maria Covarrubias and Joaquin Carrillo, the lessees of the previous years, for $7,000. In the same year, Pio Pico effected the banishment of the governor, Manuel Micheltorena, and the final downfall of the missionary period was complete.

The large, well-organized community life of the missions had forever vanished. The looms were stilled; the carpentry shops and tanneries and flour mills and vats for wine and soap, were deserted. All the trades and industries that the zealous padres had taught the Indians, hoping that they would benefit by them in later years, were in the discard. Only a memory remained in the hearts of the bewildered neophytes who had their "liberty" thus rudely thrust upon them and did not know what to do with it.

The ex-mission was voluntarily given up by the Franciscans on April 20, 1850. The two last Franciscans at the mission, Father Jose Joaquin Jimeno and Father Francisco de Jesus Sanchez, turned the keys over to their successors, turned away from their beloved mission and seminary down the road and turned their steps towards Santa Barbara. Not until 1924 were the brown-robed sons of St. Francis to enter their mission in the Santa Ynez Valley again.

On the 3rd of March, 1851, the sale of this mission was repudiated by the United States Government as an act without the sanction of the Mexican Government and contrary to Spanish and Mexican laws. The owners of the property thus found that they were not possessors after all. President Lincoln signed the patent on May 23, 1862, which gave the mission back into the possession

of the Catholic Church. A copy of the patent, with a picture of the plat, is reproduced, through the courtesy of the Chancery Office, Los Angeles, in the appendix of this book.

The successors of the Franciscans were the Picpus Fathers (Fathers of the Sacred Heart of Jesus and Mary), whom the administrator of the Diocese, Very Reverend Gonzalez Rubio, O.F.M., had invited to California from the Sandwich Islands. Two Fathers of the Order, Rev. Teodosio Boissiet and Rev. Felix Migorel took charge of the mission church and the college of Our Lady of Guadalupe. The following year, Rev. Eugene O'Connell, later Bishop of Marysville, took charge of the mission. Later, by inventory, he transferred his charge to Rev. Honoratus Lempfrid, an Oblate Father.

From then on, secular priests were in charge of the mission, and Santa Inés was never, in the sense of the word, "abandoned." Had it not been for the bishops of the diocese and the secular priests, there would not be much remaining at the mission today. It is only too true that during these transient years, parts of the mission fell into decay. The work shops and storehouses had seen their day vanish and fell into the dust from whence they sprung. Bats and owls occupied the deserted rooms and the wind wailed through silent and memory-laden corridors. The Indians who had once made the mission their happy home were gone forever. A few handfuls remained among the canyons and mountain-sides, but disease, neglect, and the white man's ideas had killed the multitudes off as flies.

The living quarters and church of Santa Inés were kept up as well as possible by the secular clergy who made Santa Inés their headquarters. Purisima was also at-

tended from Santa Inés, as well as other far-flung territories, so the pioneer priests of the period were always kept busy. In later years, residence was established at the seminary which was still in existence, and for a time, only the mission church was in use.

In 1882, the Donahue family came to live at the mission, and in the winter of that year, Father Lynch moved over to the mission from the college. From that period on, there was nearly always a resident priest at the mission.

Rev. Alexander Buckler came to the mission in 1904. He found the south-end rooms being used as a blacksmith shop and the front parlors—the cool salas of the padres where so many Indian muchachos had once learned their lessons and so many governors and gente de pais been entertained—used for chickens and other domestic animals. A family, named Bryan, occupied the other end of the mission building and they refused to move out and surrender the mission to the new priest. Nothing daunted by this cool reception, Father Buckler appropriated a room or two for himself and did his cooking out of doors. Finally, months later, the family, finding that they were fighting a losing battle, departed, and Father Buckler began his labor of love which was to continue for the next twenty years.*

The Capuchins of the Irish Province took possession of the mission in 1924, on the invitation of the Right Reverend John J. Cantwell, Bishop of Los Angeles and San Diego. The following entry regarding their arrival was found in the archives of Santa Inés:

*See Chapter 10.

The Old Mission of Santa Inés having been handed over to the Capuchin Franciscan Friars of the Irish Province

by

The Right Reverend John J. Cantwell, Bishop

of

Los Angeles and San Diego,

The Friars arrived and took charge of the Mission
November 20, 1924.

The Mission was solemnly re-opened
Sunday, November 23, 1924,

by

Very Reverend Father Joseph Fenelon, O.M.Cap.,
Superior of the Irish Capuchin Franciscan
Missions in U. S. A.,

With Procession, High Mass, Address, Benediction
of the Most Blessed Sacrament.

The following Community were placed in charge:

REV. FATHER ALBERT BIBBY, O.M.Cap.
Pastor

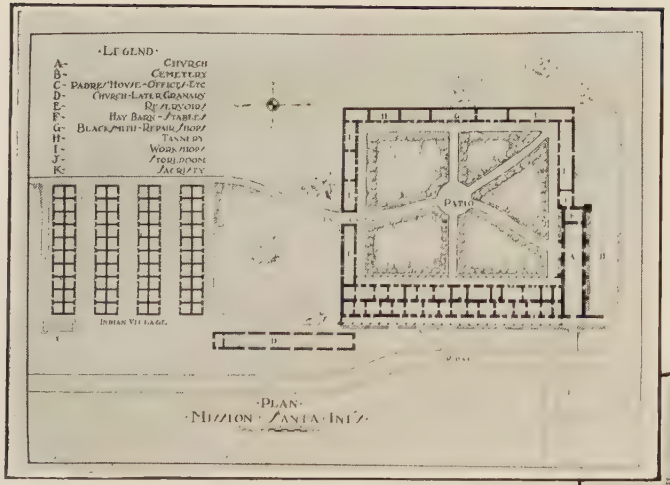
REV. FATHER REGINALD O'HANLON, O.M.Cap.
Asst. Pastor

REV. BROTHER COLUMCILLE CREGAN, O.M.Cap.
Sacristan

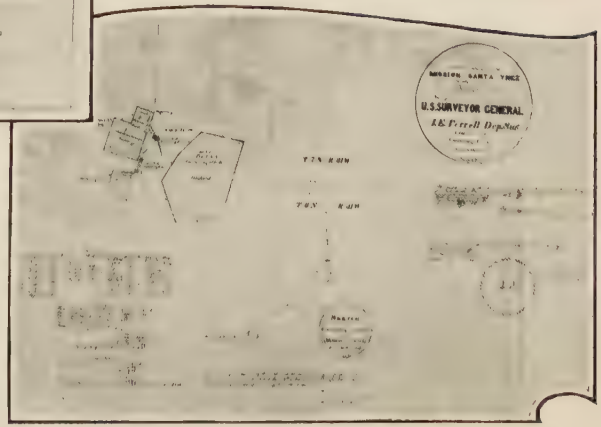
Gallant Father Albert's plans for this old Spanish jewel of a past age never materialized, for three months after his arrival, he was laid to rest in the little campo santo at the side of Santa Inés' old church.†

†Idem.

Father Reginald was sent to new fields and other Capuchins came and went, but for the past six years, Brother Columcille Cregan has worked faithfully and well at the mission he has come to know and to love. Early morning will find him out among the petunias and shrubs that he has planted with his own hands. All day he will show visitors through the museum and church and lovely, peaceful garden, and his Irish eyes will light with a reminiscent light as he tells the tales of the old mission and other tales of his dear Ireland so far overseas. He is a true son of the Saintly Francis, this warm-hearted, genial Capuchin, and it is hoped that he will be spared to the mission for many years to come.



NEWCOMB'S PLAN
From Newcomb's "Old Mission Churches and Historic Houses of California"
(Courtesy, J. B. Lippincott Co., Philadelphia)



PLAT OF OLD MISSION, 1862
(Paul Talbot)

CHAPTER 3

BUILDINGS OF THE MISSION

Santa Inés Mission has often been compared architecturally with that of San Gabriel Arcangel. Both Fathers Calzada and Uria were stationed at the latter mission before coming to the new mission of Santa Inés, and it is very probable that they incorporated some of the features of the older mission into that of the new. The shallow belfry at Santa Inés is the only one of its kind at any of the California missions. It is fashioned on the order of the belfry at the Santuario de Guadalupe, Guadalajara, Mexico. It is said that San Gabriel also had a belfry on this order, and that the one at Santa Inés was copied from it. However, there is little trace of San Gabriel's original belfry, so comparisons are drawn from hearsay. Rexford Newcomb, in his book, entitled "Old Mission Churches and Historic Houses of California," goes into an interesting discussion regarding these belfries of San Gabriel and Santa Inés.

A brushwood ramada, or shelter, had been erected for the founding ceremonies of the new mission. These ramadas were quite common in the early life of the natives, and even today, in nearly every part of the Southwest, are these flimsy structures to be seen. The padres and their helpers began at once to build permanent buildings and at the end of the year of 1804, the first wing of the new mission was built. This was composed of a row of adobe buildings with thatched roofs, 232 feet long by 19 feet wide. In this first wing was the church, 86 feet long, the sacristy, 14 feet long, a granary, 102 feet long, and a habitation for the two Fathers, 28 feet long.

Another wing was formed in 1805, being 145 feet in length, 19 feet wide, and the walls twenty-seven inches in thickness. This new wing was roofed with tile, and all the buildings from that time on were roofed with the same material.

In 1806, the third wing was formed, being 365 feet long, 19 feet wide and 19 feet high. The corridor of this wing was 75 feet long. From that period on, buildings were added as they were needed.

Eighty adobe huts were built for the Indian families in 1812. Each hut had its doors and windows, and the entire building measured 18 by 18 feet. In December of that year, the dreadful earthquakes occurred which damaged so many of the Southern California missions. At Santa Inés, a part of the church was brought down by the two successive shocks on the morning of December 21st. A quarter of the new huts were destroyed, the mission walls were cracked and every roof was ruined. The courageous padres at once set to work with the aid of the neophytes to repair the damage. A granary was built early in 1813, to take the place of a temporary church, the dimensions of this building being 109 feet long by 20 feet wide.

After the founding of a new mission, skilled workmen from some of the older missions were usually sent to the new establishment to teach the newer Christians how to make adobes, tiles, and other things for the construction of the new mission. Many of the Purisima neophytes brought their families to Santa Inés and helped to swell the population of the new establishment.

There were no ready-made materials at hand in those primitive days. The padres had to turn their eyes to the ground, to the mountains, the canyons and the seashores for their materials, and shape everything by hand.

The adobes that were the main factors of the new buildings were sun-dried bricks, made of earth, water, straw or other small bits of material. They measured

from a foot to a foot and a half in length, varied in width, and were about four inches thick. They were laid in the sun to dry for several days and were then stacked, ready to use as they were needed. These adobes date back to the Moorish conquest of Spain and have been carried into the far-flung Spanish possessions for centuries. From Mexico, these sun-dried earthen bricks came to the Southwest, where they are still much in vogue. Passing through the desert country on the fast trains of the present day, these small adobe homes, with their brushwood ramadas hard by, present a quaint picture against the clear desert sky, as a page of some half-forgotten, age-old picture book.

From the Southwest and Lower California, the adobe came next to Alta California. These primitive bricks are substantial and age-enduring, if given a little care. The Spanish padres took this into consideration when planning new buildings, and always added a coating of whitewash and a projecting roof for the adobe walls.

Sea shells were gathered along the coast shores and burnt to obtain lime; limestone was used in the same way, but was not always satisfactory. The prickly cactus was also put to the odd use of providing a coating for adobe wall. The tough exteriors were peeled off and the pulps put into a barrel of water for several days or weeks. A gluey substance then appeared upon the surface of the water and was skimmed off. This was applied to the walls, giving them a smooth, whitewashed appearance.

Clay was easily obtained from all points along the coast and both bricks and tiles were made from this material. The bricks were usually of the flat Mexican design, although various other forms were also in use. The bricks were used for the floors and facings and the tiles for the roofs, etc.

A story which has been in circulation for years, relates how the first tiles in California were discovered by acci-

dent when a neophyte, plastering wet clay upon his thigh, allowed it to dry, and, upon removing the mass, found it to be the shape of the mission tiles as they have remained at the missions today. Guides at certain missions have even shown the credulous the marks upon the tiles, made by the Indian thighs. To people who have lifted a usual-sized tile, this story is ridiculous. It would have been a hard task for an Indian to plaster wet clay, the thickness of a tile, upon his thigh and there let it dry, a process of days. The weight of the tile alone would discredit this tale. As the old padres stressed modesty among their charges, it is still more ridiculous to think that the neophytes would be allowed to go around exposing their thighs and waiting to have bricks, in the making, plastered upon them. Like so many of the California stories, there is more fiction than fact to this romantic tale of California's first tiles.

These tiles were made by Indian labor on the century-old method of clay being worked in pits under the hoofs of animals. After fermentation, a piece, the size and thickness of a tile, was laid on a sanded semi-circular wooden mold, trimmed, laid in the sun and then baked in a kiln. The tiles, as well as the bricks, came out of the kiln a reddish color.

Boulders from the river bed were used as foundations for the buildings.

Pine and oak from the mountain ranges forty miles distant, and sycamore from the dried arroyos and canyons were used for beams and rafters and other woodwork for the new buildings. The beams and rafters were bound together by strips of rawhide, nails being too scarce in those days to use for general purposes.

There is another tradition as impossible as the tile-making legend, which states that the beams intended for the new church roof were relayed from shoulder to shoulder of the Indians from the mountainside to the

mission, and the beams were not allowed to touch the ground on their journey, as they were intended for the sacred edifice. The beams, being by no means light, would certainly have dislocated, if not broken, the shoulders of the Indians; and as the padres did not always have a first-aid station at hand, it seems improbable that they would have allowed their charges to take such chances.

It is true that two Indians could carry a log down a mountainside on their shoulders; the primitive Chumash had carried logs down in the early days to make their canoes, but these logs must have been very much lighter than the logs intended for a church interior. In mission days, there were idle mules, oxen and horses at the mission, and the logical conclusion is that they did the hauling of the logs and not the pious Indians.

The paints for interior decorations were prepared by the Indians from their aeon-old processes handed down by their ancestors. Minerals, herbs, roots and berries all played their parts in the preparation of these pure dyes. The Indians would go up to the mines in the hills and gather queer rocks and extract from them their reds and other streaks of color. Down among the canyon floors and on the rolling lomas would they go, and gather unusual roots and berries and extract from them their colorful juices.

The purity of these dyes, when prepared by the Indians, accounts for the almost perfect state of preservation of the Santa Inés church decorations which have remained to the present day in their original coloring.

The mission carried its industries in every direction of the mission lands. Its buildings were to be found down by the river and creeks, on the uplands and in the Indian ranchos. And the mission sat on her high knoll, overlook-

ing the blooming orchards at her feet, her mills and tanneries close by and her grazing cattle on the oaken, sunny hilltops, as serene as a queen overlooking her contented country.

Directly in front of the mission, at the end of the orchard—the orchard is a wheat field in these days, and rented out to Danish farmers—are the ruins of a tannery. The water supply was brought from the mountains, flumed and then brought underground by cement pipes. Some of these pipes are in perfect condition, and the zanjas, or ditches, constructed by the padres and their Indians, are still in use among the farmers of the valley. There were three buildings to this tannery. The first building was probably roofed at one time and had two windows which are now closed up. It is twice as deep as the other two buildings, but of the same width. The two adjoining buildings are connected with each other by an open flume. The second building is sixty feet long by thirty-three feet wide. Its walls are five feet thick and twenty feet deep. The third building is 146 feet long by thirty-eight wide and eighteen feet deep. The floors of the buildings are made of cement, the floor of the second building being of cement blocks. There are three buttresses on the southwest side of the tannery. These buildings were constructed of river boulders, covered with cement.

In the plan of the mission buildings drawn by Rexford Newcomb, and reproduced in this book, one of the back buildings was named as the tannery. As this seemed too close to the mission to be practical, the following reply, sent to Father Vincent in answer to his query on the subject, is quoted:

Urbana, Illinois,
April 4, 1930.

University of Illinois.
Rev. Vincent Kerwick,
Capuchin Franciscan Fathers,
Old Mission Santa Inés,
Solvang, California.

Dear Father Kerwick:

I have your letter of the second and note your query with regard to the location of the tannery of the plan of Santa Inés, as shown in my book. I have not, of course, had time to go into the voluminous files of notes, sketches and drawings which, dust-laden, are stacked away in my office. It has been ten years this summer since I have done much with this volume of material, and even longer than that since it was gathered. Therefore, I shall have to ask for a little time to go into my notes to find whether or not I have the specific information bearing on the question which you raise.

The building in the patio, lettered "H" and designated as a tannery, should more properly, perhaps, be called the hide room. I know there is a definite tradition at Santa Inés that the tannery was in front of the mission closer to the water supply, which, of course, is only logical and sensible. I raised this question with Father Buckler when I heard about it, and he seemed to have in the back of his mind a notion that the tannery in front of the mission was probably that of a later date than an original, which presumably would have been somewhere within the patio enclosure. The room designated as "H" was more of the nature of a hide store-room after the tanning was done or, perhaps, even reserved for the reception of pelts before the tanning process.

I am not sure that my notes will contain definite information upon this point; yet if I can locate anything along this line, I will relay it to you as soon as

I have had an opportunity to go into my materials. I remember of one man expressing an opinion that the tannery was, in some way, connected with the old granary, formerly the church, which stood in front of the mission house and not far from the road. Another held that the vats were closer still to the reservoir. That particular point was quite hazy, as I think perhaps you will still find it to be in the minds of the old settlers around Solvang.

Father Buckler, if I remember correctly, took the attitude that the defense arrangements of the mission, especially around the time of the Indian revolts, demanded that practically every utility be within the patio enclosure, and he rather gravitated to the notion, as I remember (bringing in his own personal arguments) that the portion of the structure lettered "H," perhaps including the room either side, would be given over to the tanning and storage of leather. That's about as far as my memory at this time will serve me, and yet, as I say, I shall be glad to go into my notes and see what I can find on this interesting point.

Yours very faithfully,

REXFORD NEWCOMB,
Professor of History of Architecture.

The remains of two old reservoirs are at the mission. One, for the use of the padres, is in front of the monastery buildings, and the other, for the neophytes, at the end of the ruins of the Indian huts.

The cooking quarters were at the west end of the mission, and the guardhouse near the corral and cemetery.

Outside the town of Santa Ynez, and about three miles down Cota Creek on the Indian reservation, are the remains of an old grist mill, built under the direction of Jose Chapman. This Cota Creek, or Zanja de Cota, as it was known by the Indians, rose as a spring, in the town of Santa Ynez, and flowed into the Santa Ynez River

below the mill. Only an adobe ruin remains, today, to tell the tale of the one-time activity.

The first asphalt floors in the county were laid at Santa Inés Mission around 1852, by Father O'Connell. The asphalt was secured from a pit on the Buell Ranch. The modern doors and windows of the mission were also installed by him.

Only ten arches remain of the original nineteen in the front cloister. The pillar of one of the demolished nine still stands, with its brick buttress, apart from the mission. Like some Indian chief, it stands, wrapped in silence and contemplating the scene of former glory.

In the back cloister there are eight arches. Originally, the number of back arches corresponded with those of the front cloister, but up to Father Buckler's time, everything in the rear cloister up to the eighth arch had been demolished, and it was he who put on the wooden addition in the back, These back arches are of a like proportion, save for the end one nearest the church. It is of Gothic design, while the rest of the arches, both the front and the rear, are rounded. None of the arches are exactly the same in measurement, a distinctive feature of California mission architecture.

The plan of Professor Newcomb, of the Santa Inés Mission was made after much careful study of the mission grounds. The mission was built on the same general plans as most of the other missions; the church and adjoining cemetery formed one corner of the square. Adjoining it were the padre's quarters, offices and living rooms, and convent of the unmarried girls and women. The workshops and stables, barns, blacksmith and weaver shops and storerooms formed the other sides of the patio square. The enclosed patio was the gathering place of the community. Here, they all gathered as they worked, the men at the forges, the women at the looms and the children running about the center fountain, or doing some

small duty for their parents or the padre. Here, festivals were celebrated, songs sung and dances were danced by the happy neophytes. It could be said that most of the living was done in the patio, for they did everything but eat and sleep there. The Indian huts were a few hundred feet away from the mission, and formed a compact village of their own. A pathway led from the last group of Indian houses to the patio gate and here, all the day, Indian feet passed over the old trail until it was worn smooth. Now, a wheat field intersects this forgotten trail, obliterating it, and one or two boulder heaps, with scattered tiles, lift their heads in the center of the field, as if in protest against the advance of civilization.

The history of mankind is the story of the survival of the fittest. These Chumash of Santa Inés took up the faith of Christ, and under the sacrificing, loving tutelege of the padres, reared their buildings of stone and plaster. Their day of better living began, blossomed, faded and passed away. There remain, at Santa Inés, the monastery building, the church and campo santo, so quiet at its side, and scattered mounds of boulders and adobe, to serve as monuments to a splendid race that has gone, never to return.

The wall in the back garden, dividing the fruit orchard and flowered patio, was the work of "Father Buckler's tramps." For twenty years, Father Buckler, "Padre Alejandro," befriended the homeless wanderers who knocked at the mission's door. But he also had an eye for business, for in return for their meals and lodging—for they often stayed for days—they helped the German padre to rebuild parts of the mission, bit by bit. Padre Alejandro kept diaries concerning his nocturnal visitors, but since his death,* these interesting booklets have been mislaid, to the loss of the world.

The gardens, both in front of the mission and in the

*See Chapter 10.

sacred garden in the back, are the work of the Capuchin Franciscans who took over the mission in 1924. At that time, all was desolation. Now, heliotrope and roses, plumbago and creeping vines, make a joyous, rambling display and the heavy scent of orange blossom, growing by the church wall, welcomes one to the old garden. The petunias in the front are the especial joy of good Brother Columcille, who has nursed them along until they are a beautiful sight as one approaches the mission. The hill at the south end of the mission is one colorful Oriental carpet of them, and is the Brother's special delight, for only last spring did he lay the hill out in these blooms, and now he often pauses in the middle of his gardening, leans on his rake and contemplates the sheer loveliness of his barren hill come suddenly to life.

It was Father Casimir Butler, Father Vincent's predecessor, who found the pipe of the old fountain in the patio, and who set to work to build the present, lovely fountain on the site of the old. Young fruit trees are now sending their shoots forth in the rocky soil, and the flowers and shrubs, planted by the loving hands of the Capuchins, are helping to hide the ravages of time and neglect.

CHAPTER 4

THE CHURCH

Not only from hostile Indians did the missions suffer, but also from earthquakes. In the year of 1812 occurred the dreadful shocks which wreaked havoc upon so many of the Southern California missions. It was during this "ano de los temblores" that the adobe church, which had been built the first year of the mission's founding, was partially destroyed and a granary was built near the Indian village, facing north, to take the place of a temporary church.

In 1814, work was begun on the present church, the foundation of the old church being used for the new. Two years later work was completed on the outside. The church and belfry were built of adobe, faced with brick, as were the buttresses on the cemetery side of the church.

The belfry and three of the buttresses fell in the storm of 1911, but were rebuilt the following year of concrete, by the late Father Buckler. In the belfry are six bells. The bell in the top arch is modern, having been purchased by Father Buckler for the new belfry in 1912. This bell is in daily use, the other bells being used by the Capuchins only on special occasions.

The first bell on the mission side of the church in the lower opening bears the following inscription:

M. V. 1817. Lima.

The second bell: Manuel Vargas Me Fecit. Ano De 1818.

The third bell: Ave Maria Purisima 1807.

The fourth bell: Manuel Vargas Me Fecit. Ano De 1818. Mision De La Purisima De La Nueba California.

SANCTUARY
Showing Rare Indian Frescoes

STATUE OF OUR LADY
OF SORROWS

This last-named bell is one of the bells of the Purisima Mission. Several of these bells came from Lima, Peru, and were cast in the foundry of Manuel Vargas, a Liman bell-founder, who has made many of the California mission bells. In the lower side arch on the cemetery side is another bell. Its inscription reads:

ANO DE 1804. S. S. JUAN BAUPTISTA.

When the new church was dedicated on July 4, 1817, there were four bells used at the ceremonies, but as only two of the bells in the tower, at the present day, bear dates antedating the date of dedication, the bells that are missing must have been either taken away, stolen or sold. One of these missing bells has been traced, but so far has not been returned to the mission.

In an 1836 inventory made of the mission, the church was described as being "forty-eight and three-quarters varas long (a vara being about two and eight-tenths feet), and nine varas wide with walls of adobe, four doors and eight windows with glasses and frames. One room serves as a sacristy, being nine varas long and six wide with three doors and one window. All are roofed with tile, the ceiling is of board and the floor of brick."

The inventory of 1850, made by Father Jose Jimeno when he turned the mission over to the Picpus Father, Teodosio Boissiet, goes further into detail about the church. Literally translated, it reads:

"The first church was a chapel which does not exist. The second is now the granary and the third is that which is in use, and which was dedicated the 4th day of July, 1817. It is of adobe strengthened with brick. The walls to the south and west are made of two thicknesses. The length of the interior is forty-eight varas in width, and nine and one-third varas in height. It has four doors and eight windows with that of the choir; all have glass. The pavement is of brick, the ceiling of tile. The ceiling

above the sanctuary is of painted wood. The church has a facing of brick, and, at the left side of the front, a room with four bells."

A mortuary chapel originally led into a small room off the belfry, but the opening is now closed and there is no trace of the chapel, save for a few marks on the church wall in the cemetery. When the grave was being dug for Father Albert, the first Capuchin to be buried at the mission, some of the river boulders used in the construction of this chapel were found.

The work of constructing the church, as well as the other mission buildings, was directed by the padres with a Mexican overseer, and skilled Indians at the head of their comrades. The padres had not been educated for manual labor; they had lived a secluded and retiring life in their monasteries before they had been sent to the New World. The monuments that remain today, were their brain children, erected with the loving care of their imagination and foresight. These early pioneers carried the memory of the buildings of their homelands in their hearts when they came to this heathen country, and it was by drawing upon their imagination and the memories of their homeland that the beautiful, ever-wonderful missions along the winding ways of El Camino Real were erected. Today, with advanced tools and skilled mechanics at our disposal, the mission architecture has been copied and recopied, but has always fallen short of the first landmarks erected on California shores. With the primitive tools they had to work with and the conditions they had to meet and overcome, one wonders how the missions were ever built by the padres and the copper-skinned Indians who had been living such a native, indolent life but a few years before the advent of the Spaniards.

The church was, of course, to be the edifice par excellence, of the mission buildings and it often took years to build. The exterior of the church at Santa Inés is

plain but charming in its simplicity. Its only decorations are the flat pilasters which flank it and the shallow campanario with the bells in their arches, on its side.

Santa Inés and San Miguel are the only missions, today, having their interior Indian decoration intact. The whole interior of Santa Inés' church at one time was painted in Indian colorings, but, unfortunately, all the walls outside of the sanctuary and sacristy have been whitewashed. The painted walls, beams and corbels that have remained untouched are full of interest.

The wall decorations in the sacristy differ from those of the rest of the church. George Wharton James, in his book on the California Missions, says of these decorations: "The most striking and pleasing mural decoration of the whole building is found in the seclusion of the sacristy. It is done in blues, reds and yellows . . . The flower (rose?) and leaf below the Greek key and the conventionalized flower and leaf above are the most artistic decorations that I have yet seen in the California missions."

In the same 1850 inventory, Father Jimeno says of the sacristy:

"The sacristy is a continuation of the church. It has a thick wall of adobe and is six varas long and nine wide and nine high. It has three doors and one window with glass, a floor of brick, a ceiling of tile, and on the ceiling, a whitened tablet of plaster of paris.

"At the right-hand entrance there is a vestibule of seven varas long and five and one-half varas wide. The roof is of tile. The ceiling beams are of wood. There are two presses with their doors, one large window of glass, a part of it broken, and a large door with its doorpost of wood, which was to be constructed for a Baptistry, which intention has never been fulfilled . . . In the same right-hand side there is a press with a door and a thin metal

plate which serves as the Baptistry and contains a font of copper, a cover for the same and a shell of silver.

"Directly in back of the sacristy is a room for guarding the goods of the mission. Its thick walls are of adobe, seven varas long, six varas wide and five and one-half varas high. It has two doors and one window. The floor is of adobe and the ceiling of tile."

This room has entirely disappeared, but the old presses, mentioned in the inventory, are still in the sacristy and do daily service for the Capuchins as presses for the altar linen. The old Tabernacle that was once used on the altar in the church has been relegated to the sacristy. It is elaborately finished in gold gilt and bears an unusual painting of the Good Shepherd upon its door.

The mural decorations in the sanctuary are done in reds, yellows, greens, browns and black. Rude imitations of marble panels are on the side walls and on either side of the altar. The painted panels on either side of the altar appear recessed, while their columns appear to project, an innovation introduced by the padre or overseer, to add to the width of the sanctuary walls. The decorations are conventionalized, representing trailing vines, leaves and stiff baskets, or vases.

The original altar, built of adobe, and built out from the wall, is underneath the altar which is now in use. The antependium, or covering for the undertable of the altar, is still used and was painted by the Indians.

The niches containing the old Spanish statues of Our Lady of Sorrows and St. John Baptist, on either side of the sanctuary, are fluted on the top in a cockleshell design. In the crusading days of the Middle Ages, pilgrims to the Holy Land wore a cockleshell on their shoulder, and this design has been much used in mission architecture, especially in some of the decorations of the old Texas missions. Outside the sanctuary, however, the niches have arched tops corresponding to the windows. The windows

of the church are built high in the walls to serve as a protection in case of an attack from the Tulereños.

Outside the sanctuary, on both the gospel and epistle sides, are two large wall plaques, in commemoration of the five early padres who are buried in the church. On the epistle side are buried Fathers Marcos Antonio Saisar de Victoria, Ramon Abella and Juan Moreno. On the gospel side are buried Fathers Jose Antonio Calzada and Felipe Arroyo de la Cuesta.

The archways over the choir are the only other original Indian paintings in the church, besides the frames for the Stations of the Cross which were made at the mission when the paintings were sent from Mexico. The archways are of painted canvas ingeniously stretched over a wooden frame and bound to the frames with strips of rawhide.

From the choir there is an entrance to some second-story rooms, believed to have been the sleeping quarters of the padres. In the days when there was a school at the mission, they might also have been the dormitories for the boys. The floors of these top rooms are beautifully laid out in diamond-shaped bricks.

On the opposite side of the choir are the traces of a one-time doorway which led out to a platform behind the old campanario, and on which the old bell-ringers stood when pulling the ropes of the bells for births, marriages, festivals and deaths. Many times did old Fernandito stand on this platform and lift his fine old face to the sunset sky as he grasped the bellropes in his gnarled hands. After the tower was rebuilt, in 1911, the platform was not built on again, and the bells are now rung from the narrow vestibule inside the campanario.

The floors of the church, both in the sanctuary, sacristy and nave, are the original floors, of Indian-made bricks. The two shallow stairs leading to the altar rail are worn into deep grooves from the feet of Franciscans and

hundreds of neophytes that have returned unto the dust. One sees the procession of other years as it winds its way to the front of the church—brown-robed friar, dusky, small acolytes in snowy surplice, Indian women in their clean blouses with their deep eyes downcast, to one side of the church; the men, stolid and in respectful silence, at the other side. The liquid notes of the Indian musicians in the choir, breaking forth into some century-old Latin psalm or quaint Spanish hymn. Years and years of service have these stairs seen and now they are worn in the middle as if their very backbone was worn out from its long years of service.

The church once boasted a fine pulpit which stood near the door leading into the patio. Father de la Cuesta must have preached from this pulpit many a time in some of his thirteen dialects. However, one day while Father Basso was preaching from it, it collapsed, not so much from the weight of his sermon, as from its old age. It was never again rebuilt.

The two wooden confessional boxes, at the rear of the church, are hand carved and supposed to have been done at the mission. Their screens are of pierced metal work, and the confessional seats are of hand-carved leather work. This work was done by the Santa Inés neophytes—a branch of work in which they excelled. The seats carry the Infinity design, being neither Moorish, Spanish nor Indian in motif.

There are some beautiful crucifixes in the church, some of them originally from Spain, the others from Mexico. Several have the Franciscan cord girt about their loins, showing that the person who carved them was one of the Franciscan brotherhood.

Some finely carved wooden statues are also in the old Santa Inés church; a large one of St. Anthony and a small one of St. John Baptist, besides a Spanish Madonna, and several pairs of candlesticks, some painted, others

gilded in gold, silver or bronze. One pair has reflectors of glass behind them, which threw myriad wee sparkles of light when their candles were lighted for some church service, delighting the wondering eyes of the Indians.

Some interesting altar stones, now in the museum, were dug up in the cemetery many years ago. Considering that the padres said mass at Las Cruces and other wayside stations, these stones may have been in use at some of the small station chapels. The relics are missing from them, but the stones were buried by one of the Fathers at a time when the mission was partially deserted —somewhere in the '80's or '90's, for fear that they would be stolen as so many of the other mission things. Their hiding place, under three feet of ground, was discovered many years later.

Father Jose Jimeno finished up his church inventory in 1850, by describing the cemetery: "There is a cemetery adjoining the church which is fifty varas long and eight varas wide, with a plain wall of adobe."

Nearly three thousand Indians are buried in this old campo santo; there was once a smallpox epidemic which carried them off as flies. The guardhouse once stood near the cemetery, but all traces of it have disappeared through the years.

It is a very quiet, desolated spot, this sacred burial ground. A huge white cross, in commemoration of all that are buried there, rears its arms in the middle of the grounds. A few scraggly petunias struggle for a living and umbrella trees throw a fitful light. Crosses and monuments are submerged in the ground. Every year, on All Soul's Day, candles will be lighted on the graves, but for the rest of the year, it is, indeed, a city of the dead, and when the winds come whistling down Refugio's oaken heights, one imagines that the spirits of departed Indians are joining in, too, to chant their mournful requiem o'er the old campo santo of Sant' Inés.

CHAPTER 5

THE COLLEGE OF OUR LADY OF REFUGE

Bishop Diego, in the early part of 1844, decided that the seminary quarters at the Santa Barbara Mission were unsatisfactory due to the existing conditions after the secularization act. The three Fathers of the Santa Inés Mission, Fathers Jose Jimeno, Juan Moreno and Francisco Sanchez, were, therefore, asked by the bishop to petition the governor, Manuel Micheltorena, for a suitable grant of land within the boundaries of their mission, upon which to locate a new seminary.

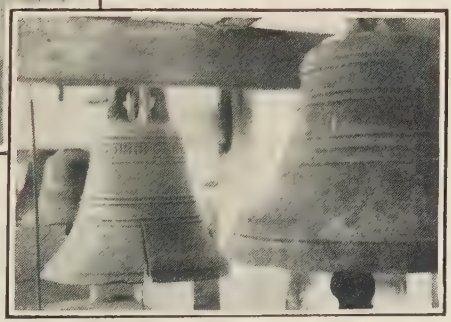
The governor graciously responded to their request and allotted six leagues of land for the support of the new seminary. Later in the same year, he granted two more leagues, making a total of 35,499 acres of land for the new college. The grant was known as "La Canada de los Pinos," or the "College Rancho." From his private funds, the governor also granted $500 per annum for the education of needy students.

On the fourth of May, 1844, at 7 o'clock in the morning, a Pontifical Mass was celebrated at the Santa Inés Mission Church, in honor of Our Lady of Refuge, after whom the new college was to be dedicated. At the sacred functions were the Bishop of the Diocese, Fray Francisco Garcia Diego y Moreno, the Fathers Jose and Antonio Jimeno, Juan Moreno, and Francisco Sanchez. Rev. Miguel Gomez* had come down from San Luis Obispo for the event. The sub-deacon of the ceremony was

*Rev. Miguel Gomez was the first secular priest to take charge of the ex-mission churches of San Luis Obispo and San Miguel. These two churches became the first parish churches in California.

College

Confessional



Bells of Santa Inés

Doroteo Ambris.† The seminarians, Don Gervasio Valdez, Don Jose de los Santos Avila, Don Alejo Salmon, Don Agepito Cabrera, Don Ramon Gonzales and Don Hugo Villa were in attendance.

After the mass, a discourse, analogic to the subject, was pronounced and Father Gonzalez Rubio, secretary to the Bishop and Vicar-General of the Diocese, drew up the constitution for the new college. Our Lady of Guadalupe was chosen as patroness. In the afternoon, Solemn Benediction was celebrated in the mission church, all the celebrants of the morning's ceremonies being present, as well as people from the surrounding country. Thus was the foundation laid for the first ecclesiastical seminary in California.‡

The first college buildings were located in the buildings back of the mission. Later, the Franciscan Brothers, probably from Santa Barbara, came to build the permanent college building, which they named San Isidro. The ruins of the college are halfway between the mission and the present town of Santa Ynez, whose first name was Sagunto, the town in Spain, where Bishop Mora, the "founder" of Santa Ynez was born. These old college ruins are on the road leading to the Rancho Juan y Lolita, on the site of the Hunt's home. The college was successful from the first, and by 1845, was raising its own stock, independent of the mission.

Father Jose Jimeno was rector of the seminary, Father Francisco Sanchez was vice-rector, and Father Juan Moreno one of its first professors.

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†Doroteo Ambris was a Mexican-Indian who had been raised and educated by the padres. He became a priest, being ordained in Santa Barbara, and served at various posts in California. In his later years he became intimately connected with the fast-decaying mission of San Antonio de Padua, having in his last years, only two old Indians, each over the century mark, for companions. He died a lonely and neglected death at San Antonio and is buried somewhere within the confines of the church.

‡Santa Ines Mission Archives. Documentos, ii Savage, Bancroft Collection.

The duties of the rector, as prescribed by the Constitution, were as follows:*

"He shall have a care for the order and good government of the seminary.

"He shall observe the regulations, Pontifical Bulls and orders of the Archbishop. (In this case, the Bishop of California, as there was no Archbishop for the Diocese.)

"He shall see that the subordinates comply with their duties.

"He shall submit to the Bishop the professors and administrators of the college.

"He shall annually inform the Bishop of the number of students, their ages, their nationality, their studies, in writing from the professors."

The obligations of the vice-rector were that he should take the rector's place when the latter was absent, and that he should seat himself second from his right.

The duties of the professors (Cathedraticos):

"There shall be a course of study adopted for religious study, the Catechism of the Escuelas Pias y del P. Ripaldi.

"The vice-rector shall teach Latin grammar.

"The rector shall hold the chair of Moral Theology.

"When there shall be capable young men there shall be instituted classes in Philosophy and Scholastic Theology; the authors used shall be Allieri, Charmes and P. Biluart.

"When there are apt students they shall instruct their classes, thus paying their fees and leaving the rector free.

"When there shall be funds on hand the Bishop shall assign a donation to the professors, advising that there shall always be added one for the vice-rector."

The mayordomo was appointed by the rector, vice-rector and professors. His duties consisted in receiving account of the material goods of the college, caring for

*Savage, Documentos, Bancroft Collection.

the augmentation, order and conservation of the landed property of the college, collecting the debts and pensions and gathering in the donations. He had to keep the expenses and receipts, and give what was necessary for the life of the collegians. He also had to solicit food and clothing for the poor students. At the end of the month he had to present the expense books to the rector and his associates. He was not permitted to sell, exchange or lend anything without the approval of the rector. At his resignation he had to present his account books to the rector and his associates, in order to have them approved and closed. When the college possessed funds, $25.00 a month, with the approval of the bishop and college faculty, was given the mayordomo for his services.

The porter was chosen by the rector, as "a man of judgment and respected for his age." He had to take an account of all who entered or left the college, no one having permission to leave without a pass from the vice-rector, and, "for no thing, shall a woman be allowed to enter," was another of the porter's rules. All women he was to meet at the door and hear their business or take any package they might have for the collegians.

The day's program of the seminarians began at five o'clock on summer mornings, and one hour later in winter. Mass was heard and breakfast was served at eight o'clock. Studying until nine o'clock and then a lesson. There were classes until ten-thirty, and then religious instruction or meditations. At eleven-thirty they gathered in the refectory, "and they may congregate if they wish until two o'clock." While in refectory, the meal was presided over by the rector or vice-rector, and the students were seated according to their orders, if they had already received them, or according to their ages, or, studies. Silence was maintained during the meal and a spiritual book was read. "On seating themselves," further runs the rule, "they shall put on their college caps, or birettas.

They shall likewise remove the same when passing the rector or vice-rector, as a sign of respect." Lessons were studied from two until three in the afternoon; then there were recitations, followed by classes. From six to seven in the evening, there was study or vigil, followed by night prayers. The evening meal was partaken at eight-thirty, followed by recreation. On Sundays and principal feast days, classes were omitted.

The dress of the seminarians was distinctive. It consisted of black trousers and jacket, and for street wear, or upon visits to the bishop, who had his residence at the Santa Barbara Mission, a brown mantle. A red beca (sash) was worn around the waist. "Upon the beca they will wear, bordered with yellow silk on a green background, the escutcheon of the church, and in the center of this, the image of Guadalupe on white satin, in order that she serve them with heraldry, and, to remind them of the love which they owe her." They wore, also, on the street, a black bonnet with a thread of the same color, and a brown collar which they had to wear, "even in the interior of the house."

Punishments at the college were mild. However, the punishment was proportioned to the fault. To quote from the circular of rules which were read on the twelfth of each month to the assembled collegians:

> "Those failures of application and diligence, privation of two or three times of recreation. If the fault be grave, as insubordination to masters, they shall oblige them to ask pardon of the offended. If they comply with docility, one may impose a moderate penance as fifteen days privation of recreation. If they do not conform, they shall be placed in a secluded room from one to eight days; if they repeat the offence, for fifteen days, and if they continue, for one month, always endeavoring to correct the offender by good counsel. If it is decided there is no correction of failings, parents are to be notified that they may send for them because they are incorrigible and hurtful to the community."

A year after the foundation of the seminary, July 6, 1845, the bishop, and the heads of the seminary, had the pleasure of seeing Holy Orders conferred on three students of the seminary. The ceremonies took place in the mission church of Santa Barbara, the bishop officiating. The seminarians were Prudencio Santillan, who received the Tonsure and Minor Orders, and Jose de los Santos receiving sub-deaconship. On the following Sunday, the former student was ordained a sub-deacon and, on the 28th of December in the same year, the two sub-deacons, with Doroteo Ambris, were made deacons. On the first of January, the three deacons were raised to the priesthood.

The old mission books of Santa Inés state that in 1845 there were thirty-three students at the seminary, but only a few were studying for the priesthood.

Education facilities in California, at this period, were very few, so, besides the seminary, the bishop decided to open a primary school for boys at Santa Inés Mission. Each parent was supposed to give $150 a year for a boy's education. In the case of Indians who might wish to attend the schools, if the mission that the Indian was from had temporalities, the funds were taken from that mission, but if he was from a ruined or abandoned mission, alms were appropriated from a fund for that purpose.

There does not seem to have been any provision made for the girls of that period. They received their education at home and had to be content to sit in the cool patio and sew dainty stitches on fine linen while their brothers and male cousins received all the advantages of education that the California of that day offered.

Carnelo Rios, Frank Dana and Cressino Covarrubias were among the first twenty or thirty students attending

school at the mission, according to Mrs. T. A. Mounier.* On Saturdays, Father Sanchez would have the boys up at four o'clock in the morning and take them for a dip in the padre's reservoir in front of the mission. On days of recreation, they would walk to the seminary for grapes, and at other times the well-liked padre took them hunting, fishing and shooting with bows and arrows. They also ran foot-races in front of the mission during their recreation time, at which the padres acted as referees.

In 1850, the seminary, with the mission, was turned over to the Picpus Fathers by the retiring Franciscans. Father Sanchez took over new duties at the Santa Barbara Seminary, when it was dedicated in 1854. The college at Santa Inés continued to function somewhat precariously for over thirty years longer, some of the pioneers of the valley having attended school within its walls.

The Christian Brothers had charge of the seminary, in the '60's, Brother Pascual Doran being the superior. There were about sixty students at the college at that time, according to Mr. D. A. Dana, of Nipomo, who was a student there from 1864 to 1867. Mr. Prospero de la Fontaine of Santa Maria was a student of the seminary from 1876 to 1877. He also served mass at the church of Santa Inés Mission during that period, and remembers that the altar boys wore red cassocks at that period.

Around 1883 the college ceased to function, and nothing more was ever heard of it. It became totally abandoned, and today, only a few ruins remain to tell where California's first ecclesiastical seminary reared its adobe walls.

*Mrs. Mounier is the daughter of Carnelo Rios and granddaughter of Petronilla Rios, who bought the San Miguel Mission. Her maternal grandmother was Mrs. Soleranos of the Los Optos Rancho, near the San Antonio Mission. Her father was a tenor singer in the Santa Ines choir and she remembers that, in 1886, old Fernando Liberado cooked for her father. (See Chapter 9).

Silver Work

Paintings

Vestments

CHAPTER 6

SILVERWORK, IRONWORK, WOODWORK AND MUSICAL INSTRUMENTS

Silverwork

As with the vestments, paintings and other valuable articles intended for mission usage, the gold and silver ornaments came originally from Spain or from New Spain, as Mexico was then known.

Originally, the church silver was in use at old missions, convents or monasteries in these countries.

When missionaries left Mexican territory for Baja California, the small pieces, such as chalices, thuribles, and the like, went into the packs on the mules, to be taken over the treacherous mountain passes to Veracruz or some other seaport. Here, in old-fashioned, unstable vessels, the missionaries turned their eyes to the west and looked for new worlds to conquer.

The padres had to depend on grandeur and colorful display to win the savage mind. They knew that the great lesson of Christianity could be learned better by forceful paintings and glittering altarware than by the most eloquent sermon or argument.

For years these gold and silver ornaments, often beautifully worked, did service at the old missions of Todos Santos, Loreto, San Luis Gonzaga and other Baja California missions, and delighted the rude eyes of the savages. When the Franciscans entered Alta California, many of these age-old pieces went along with them, by land or by sea.*

*Palos, "Noticias." Bolton translation, Vol. I, p. 54.

So today, in the upper California missions, are to be seen beautiful, century-old pieces, the workmanship of which can never again be duplicated.

During the missionary periods, great quantities of the precious metals came from the rich mines of Mexico and Peru. The metal was sometimes sent to Spain to be made into communion or altar pieces, or, if made in Mexico, Peru or Guatamala, was sent back to the mother-country to have the Spanish stamp affixed.

The silver pieces at Santa Inés include a baptismal oil stock set, processional cross and candlesticks and a silver-plated crucifix; these pieces all being in the church. The processional set was made either in Peru or Guatemala. The cross of the set is beautifully chased, bearing figures of Christ on one side and His Blessed Mother on the other. These figures are fire-gilded, a process which has been discontinued since the eighteenth century, because of the danger connected with it. In doing this work, the base of the article to be done was made of silver, and a mixture of gold and mercury, heated to an extreme degree, was poured over the silver base. It was due to the dangers of the latter process that the work was discontinued. The hallmarks of this set are a crown, the initials, F O R C A D A, and another mark which resembles a bird in flight. The other silver pieces, at the mission, are a thurible, incense boat and spoon, a ciborium and a baptismal shell. This baptismal shell is supposed to have been made at the mission. It is mentioned in the inventory of the church, made by Father Jimeno, in 1850, when the church was turned over to the Picpus Fathers. The silver mountings on the Coronel saddle were also done at the mission. The thurible and ciborium, mentioned above, carry the same hallmarks as the processional set in the church. The ciborium is hand-hammered, and is of the Louis 15th motif. The incense boat has the initials L N G, a bird in flight, and the initial M surmounted by a crown.

Two chalices, one of silver, the other of gold, both being hand-hammered, and a monstrance, are the remaining pieces in the museum. The last named piece is of gold, hand-hammered and fire-gilded. Its hallmarks are a crown, the initials, O R C A, and two undistinguishable marks.

These pieces all carry a saw-like mark, supposed to be the Spanish stamp. Some of the hallmarks are the same as those appearing on the silver at the mission of San Juan Capistrano.

IRONWORK

Iron was one of the articles mostly desired by the missionaries, on account of its scarcity, which is proven by the fact that wooden dowel pins were used in the construction of the doors, the only ironwork being the hinges and door handles. Trading ships, touching at the different ports of California, usually had some iron in their cargo, destined for the California missions.

Most of the implements such as hinges and nails, were made by the neophytes at each mission. Butterfly hinges are found on many of the old doors at Santa Ines, some of the best specimens being on the sacristy and choir doors.

During the restoration of certain parts of the mission and in plowing over the near-by fields, many pieces of ironwork belonging to the mission, but buried for years, have been found.

There are, in the museum, old locks and ponderous keys, spurs, cross-cut saws and hand-made nails. There is a Host-Press, two altar bread cutters, a heart-shaped bullet mold, and an old cannon which was used by the Indians in the Purisima uprising. Many pairs of old shears are also in the museum as well as cattle brands, an iron stamp and a pair of iron scales. These latter pieces were on exhibition at the Southwest Museum for several years.

A set of pewter holy oil stocks with a leather case, brought up from Mexico, was found in the debris of the neglected sacristy in the early part of 1900. An asperges of pewter from Mexico is now in the museum with the other pieces.

In the 1850 inventory of Padre Jimeno, mention is made of a copper baptismal bowl and cover which were in the church. The same set is in the church at Santa Inés today. It is made of a composition of copper, brass and zinc and is hand-hammered. The formula for this work has been lost, so these pieces are now very rare.

WOODWORK

In Chapter 4, there was mention made of where the wood for the mission was obtained. Practically all of the wooden decorations for the mission were made at the mission under the direction of the padres. This does not apply to the wooden statues, as they came either from Mexico or one of the older missions. The only exception to this is the wooden statue of Saint Agnes, over the altar of the church. This statue of the mission's patron saint was made at the mission by the Indians, from the painting which had been sent from Mexico for that purpose.

Everything from a pulpit to candlesticks was made by the Santa Inés Indians. Of the candlesticks, there are several sets, some painted by the Indians, others gilded in gold, silver or bronze, and, apparently, from Mexico. Some wooden brackets remain on the church walls, but since, as a rule, niches were pierced into the walls, there is doubt as to their antiquity.

In 1845, there were four wooden looms at the mission. Not one remains at its original home today; they have gone the way of all lost or stolen mission property.

Three wooden, morticed benches in the front corridors are original. In the museum are old press doors, cup-

board doors and the three sycamore stocks for the bells which fell with the campanario, when it collapsed in 1911. There is a large carpenter's bench, and the old door of the cemetery, in the varied collection.

A replica of this door was made to order and presented to the mission, through the kindness of Frank McCoy, of the Santa Maria Inn. This door is now the front door of the mission church, and is carved in the River of Life design, as the doors of the sacristy and garden. This same design is found on old doors at the missions of San Fernando Rey de Espana and San Buenaventura, and seems to have been a favorite design with the padres.

In the museum there is also a lectern stand and psalter. This is an old piece of work, being morticed, and may have come from one of the older missions. On the top of this stand is a carved wooden plaque, bearing the following inscription:

"De Los Ochos Tonus de Todas las Misas del Ano"

(The Eight Tones of the Masses for the Whole Year.)

The frames of the old mass charts and missal stand are gold-gilded, very ornate, and resemble the wooden work of the old Tabernacle in the sacristy, which leads to the supposition that they were the original mission set.

Musical Instruments

On the museum walls hang the remains of two old cellos. Many a time, in the olden days, were these cellos used by skilled neophytes, when they played in some solemn church ceremony, but now they hang on the walls, year in, year out, their resonant strings gone, their backs broken and their bridges silent forever.

An attachment for a musical organ, with four boxes of records, is also in the museum, but that, too, will never, in all probability, be played again, for the rest of the organ has been taken to a private house in central Cali-

fornia. There is a small French harmonium, with a rosewood cover, in the choir. This is used on Sundays and other church days by the parish choir. One wonders if the spirits of the Indians, who once sang and played so eloquently in the same choir, ever come back to listen to their present-day successors.

Two interesting wooden matracas, or wooden clappers, used from Holy Thursday to Holy Saturday, when the bells are silenced in commemoration of the Passion and Crucifixion, have remained in the museum throughout the years of pillage. They are interesting when not in motion, but, when swung rapidly, give forth a creaking, curdling sound, which must have impressed the Indians tremendously when they yearly officiated at the final Lenten church services.

CHAPTER 7

THE VESTMENTS AND PAINTINGS

From the earliest days of the Spanish occupation of Alta California, the Manila traders had coasted and traded up and down the California coast. In their cargo, rich goods from China and the Indies was included. The ladies of the Spanish court also donated their rich court gowns to be made into vestments for the far-off missions of their king's domain. The nuns, in the various convents of Spain, converted these beautiful gowns into the vestments, and sometimes the court ladies themselves helped with the needle-work, following the example of the earlier Queen Isabella, who made certain vestments for the Fathers accompanying the voyage of Christopher Columbus.

It was customary for the Spanish King to donate new vestments and church goods for the founding of a new mission. Sometimes these vestments would become soiled or unfit for use before they had reached the missions, either from the long distances traveled, or through the carelessness of officials. The money from the Pious Fund ($1,000 being allowed for each new mission) usually went for extra church goods, vestments, paintings and the like; much of the allowance, usually a good half, was expended on the transportation costs.

The older established missions generally sent donations to the new missions in the form of useful church goods, granary products and livestock. Santa Inés, being one of the last missions to be founded in Alta California, received a large share of church vestments from her older sisters, and today has one of the finest collections of ancient vestments on the Pacific Coast.

According to an expert from Marshall Field, Chicago, all of these vestments date from the 14th to the 16th centuries. Most of the vestments came from Spain or other parts of the Old World; some have seen service in Mexico or Baja California, and several of the vestments are from La Purisima Mission, the neighboring mission of Santa Inés.

During the period of partial abandonment, when there was mass at the mission but once a month, an old Indian, by the name of Rafael, took care of the vestments. He served the priest at mass, and sang from his place in the sanctuary. The Indian women, who joined him in the singing, could not be persuaded to go into the choir loft to sing, or even to sit on the benches put there by Father King. They squatted around the side altars and sent their vocal contributions from there. The vestments were kept by old Rafael Vasquez,* in one of the presses in the sacristy. When visitors came, which was very rarely, he would carefully unlock the presses, but would not allow the garments to be touched. The Indians remembered and reverenced the padres who had been their friends, and to save some part of the mission's valuables, often took them to their mountain homes to save them from the grasping hands of treasure hunters.

Three cases in the museum rooms were donated to the mission through the courtesy of the Native Daughters, Miss Anna E. McCaughey, President.

The repair work, in the roof of the church, was also done by this society.

The cases in the museum rooms contain copes, chasubles, dalmatics, veils and burses. Most of these vestments are of silk brocade or damask, and trimmed in gold or silver galloons.

One chasuble, of cloth of gold, belonged to Padre Junipero Serra, founder of the first Alta California missions.

*See, "In the Footsteps of the Padres"—by C. I. D. Moore.

Two chasubles, of rose brocade, one trimmed with silver, the other with gold galloons, are very rare. These rose vestments are only permitted to be worn twice in the ecclesiastical year—once during Advent, and once during Lent, denoting joy for the approaching seasons of Christmas and Easter.

The antependium, or front piece for hanging underneath the table of the altar, is in one of the cases containing copes, and is of white damask, trimmed with gold braid.

In the collection of copes, there is one of royal purple, considered 600 years old; two French brocaded copes of the Louis 15th period, and two of Chinese weave, which goes to prove that there was indirect trading done by the Philippine ships with the Chinese.

THE PAINTINGS

In church:

Stations of the Cross. (Spanish) 14.

In hall:

Presentation in the Temple.
Tryptich:
Center panel—Taking down from the Cross.
Right panel—Madonna and Child.
Left panel—St. John the Evangelist.
St. Camillus de Lillis.
St. Catherine of Alexandria.
St. Anthony of Padua.
St. Francis of Assisi.
St. Francis Xavier.

In room right of hall:

Our Lady of Guadalupe.
Archangel Raphael (Indian Painting).
La Divina Pastora.
St. Ignatius of Loyola.
Santa Ines, Virgen y Martir.
St. John the Baptist.
Cardinal.
Martyrdom of Santa Ines.
St. Agatha.
St. Aloysius.

In room left of hall:

The Holy Family.
Jesus, Saviour of the World.
Our Lady of Refuge.
Our Lady of Sorrows.
*Christ being mocked in the court of the Palace.
St. Francis of Assisi (Considered an El Greco).
St. Teresa of Avila, Spain. In vision with Our Lord.
St. Joseph and Divine Child.
St. Teresa of Avila, Spain.

The majority of mission paintings originally came from Mexico. In the case of the framed pictures, they were evidently sent by the memoria ships, and even then, the frames were easily broken. The unframed pictures could have come either by ship or by mule-back, from Mexico or Baja California. Some of the paintings at Santa Inés, especially those of Jesuit saints, are supposed, very logically, to have come from the missions vacated by the Jesuits on their expulsion from Spanish territory.

Of the two paintings of Saint Agnes, one represents her martyrdom, and the other, a life-size portrait, was painted in Mexico in 1803, and destined for the new Alta California mission. It was to act as a model for the Indians of the new mission when making a statue of their mission's patron saint for the church.

There is a painting of the Archangel Raphael, the features and coloring of which are decidedly Indian, which would indicate that the painting is the work of Indian hands.

A representative Mexican piece, both for color and floral decorations, is the reproduction of Our Lady of Refuge.

The paintings of Jesus, Saviour of the World, and Our Lady of Sorrows, are companion pictures, done by a French artist.

Two paintings of Saint Francis of Assisi, founder of the Franciscan order, are at the mission. One is considered an El Greco, and if so, is the painting mentioned

*Gift of Mrs. Charles Dexter Allen.

in the prologue of "Death Comes to the Archbishop," by Willa Cather.

The portrayal of La Divina Pastora (The Divine Shepherdess) has an interesting historical background. In the old Capuchin monastery of Seville, lived the Venerable Father Isidoro de Sevilla. One night, after the rest of the friars had retired, he was in the choir, lamenting the growing corruption of the city and supplicating God, through His Blessed Mother, to provide some remedy for the many unfortunate souls. Of a sudden, the choir became illumined with a heavenly light, and the Blessed Virgin, in the guise of a shepherdess with the Infant in her arms, and many lambs frolicking about her, appeared. Tradition has it that the Father was commanded by her to thus present her to the world, promising him, for his faithfulness, the conversion of many souls. The great Murillo had lived at this monastery, and one of his pupils, Tovar, painted the apparition as it was described to him by the old Capuchin. From that time on, there was great devotion to La Divina Pastora, and today, the devotion has spread to every corner of the world. Especially in Spain is this devotion observed, and in every Capuchin church, there is an altar dedicated, or the Virgin's image, as La Divina Pastora, venerated.

ETCHINGS OF OLD MISSIONS

By EDWARD BOREIN

(Given to the mission by Margaret Perkins Herrick)

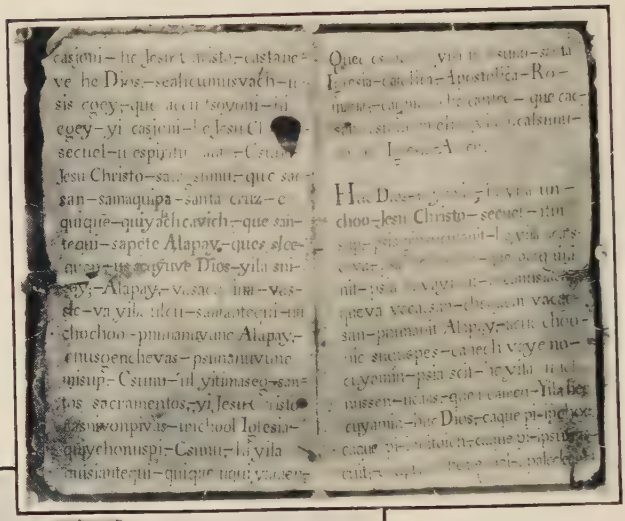
In hall:

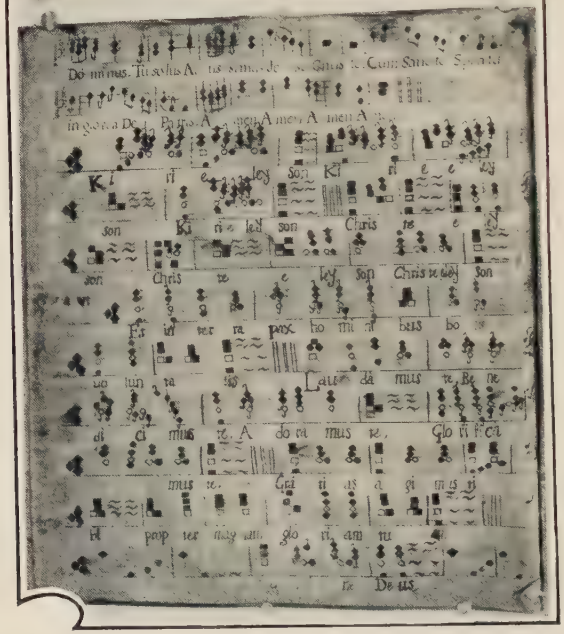
San Carlos Borromeo, 1770, June 3.
San Antonio de Padua, 1771, July 14.
San Luis Obispo, 1772, September 1.
Dolores Mission, S. F., 1776, October 8.
San Juan Capistrano, 1776, November 1.
Santa Ines, 1804, September 17.
Santa Barbara, 1786, December 4.
Santa Barbara.
La Purisima Concepcion, 1787, December 8.
Santa Cruz, 1791, September 25.
San Luis Rey, 1798, June 13.

WOOD CUTS—1770

In room left of hall:

Death of St. Francis Xavier, on the Island of Sancian, near coast of China (1552).
Tenth Station of the Cross.
St. Ignatius of Loyola, in Grotto of Manresa, Vision of Our Blessed Lady and the Divine Child; and other scenes from The Saint's Life.



INDIAN—
AP. CREED

CHURCH MUSIC
Four-Part, Colored
Notes

CHAPTER 8

OLD BOOKS OF THE MISSION

Santa Inés Mission has a fine collection of old music books used by the padres and the Indians in the early days of the mission. At all the missions, the choir singing and playing was done by the neophytes. The high masses and all other liturgical music was sung in Latin. The hymns and other songs of the Indians, such as the "Alabado," sung after morning and evening devotions, was sung in Spanish. Instrumental music was mostly used, and many of the Indians became proficient in the playing of the violin, cello and other instruments.

Some of these old music books are written on parchment paper, others on vellum. All the books are bound in age-old leather covers, with rawhide thongs. The music was written at the mission, the work of the padres. Padre Estevan Tapis was a noted musician, and invented the system of using colored notes in the four-four-part music, for the benefit of the neophytes. One note would be black, the next white, the next red, and the top note yellow. The padres, at the other missions, adopted this system after its discovery by Fray Tapis.

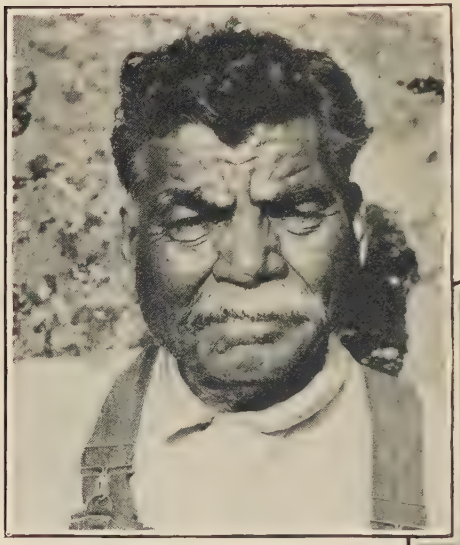
The largest music volume at the mission is 14 by 16 inches, and contains both two and four-part music. A page of the four-part music is reproduced in this book, being part of the "Kyrie Eleison," sung in the early part of the mass. Some of this music is in the colored notes, the rest being printed in black and white notes. The rest of the volumes contain one and two-part music, being in black and red notes. Some of these books, Mrs.

Romero remembers her grandmother, Margarita Bernal, using when she sang with the other Indians in the choir.*

In 1851, when the mission of La Purisima Concepcion was merged with that of Santa Inés, the records of the former mission were incorporated with those of the latter. Several of the old mission record books of Purisima are now at Santa Inés. They are bound in leather, with rawhide thongs, as are the music books of Santa Inés. The books bear, on the title pages, the signatures of Father Presidente Tapis and Father Prefect Sarria. In the collection are two baptismal registers, a marriage register, two burial registers and a book of confirmations. A padron of the Purisima Indians, or census of Indian families of the rancherias, for the years 1824-58, is also at Santa Inés. The books all date from 1788 to 1850, after which the entries were included with those of Santa Inés Mission. An earlier padron of 1810, is at St. Vibiana's Cathedral in Los Angeles.

Other old books of the mission are five Latin Missals. Three of these are from Madrid, and bear the respective dates of 1784, 1797 and 1812. Another book, from Antwerp, is dated 1738, and the fifth, from Paris, 1826. There are three Roman Rituals, one of 1766, from Madrid, and the other two of 1775 and 1795. A Breviary, of 1848, is also in the museum, having been printed in Germany.

*See Chapter 9.



José Maria—
Tulare Indian, Cousin to Maria Solaris

Fernando Liberado

Maria Solaris, Clara Miranda and Capitan of Indians

CHAPTER 9

INDIANS OF THE SANTA INÉS MISSION

Professor A. L. Kroeber, noted anthropologist, has said of the Chumash tribe, which once extended up the California coast line for such a considerable distance: "There is no group in the state that once held the importance of the Chumash, concerning which we know so little." Indeed, very little is known about the early inhabitants who came to the channel missions and the inland mission of Santa Inés, to become Christians under the teaching of the Spanish friars.*

Cabrillo, when he sailed to California lands in 1542-43, was the second white man to come into contact with this California group; Alarcon had had brief dealings with them in the Colorado valley, a year or so before the advent of Cabrillo. The former explorer, however, went among the inhabitants of both the islands and the mainland, was very friendly with them, and finally died and was buried on lonely, wind-tossed San Miguel Island. The later explorers have left but brief reference of these interesting people, with the sad result that the ancient habits of the Chumash have vanished, unrecorded, from the face of the earth.

The Chumash were regarded by the Spanish explorers and settlers, as superior to other Californian tribes, but although they surpassed their neighbors in industries and arts, little of their religion is known. Their God was known as Achup or Chupa. "When the pagan rancherias were still inhabited by unconverted pagans," says Pro-

*Old Esteban Falari died at the beginning of 1930, in the Santa Barbara General Hospital. He was one of the last of the Santa Ines Indians and was rich in the folk lore of his race.

fessor Kroeber, "there could be seen, in various places, bunches of feathers or plumes attached to sticks, which might be called their idol temples (adoratorios). There they cast beads in order to obtain good harvests of acorns and other seeds which the fields produce of themselves, and which were their daily nourishment." They also used a plummet-shaped stone, sometimes painted, as a luck amulet in their fishing and hunting expeditions. These stones were also in use by the medicine men, or rain-making shaman.

These people buried their dead, an ancient custom among the tribe. Other tribes, the Eastern Shoshoneans, for example, cremated their dead. In the Chumash burial, the body was placed in a pliant position, one man carrying the corpse and making the grave. The attendants at a funeral were given shell money, and the widow mourned for a year, wearing a pad of her deceased husband's hair. The cemeteries were in the villages, marked off with rows of stones or planks. Prominent men of the village had boards erected over their graves with crude pictures upon them, or, sometimes, their belongings attached. The mourners at a funeral danced around the cemetery of the family plot.

These coast people were more maritime in their habits than any of the other California tribes. Their canoe, tomol or tomolo, was, to the Chumash, as the horse to the Californian gente de razon. These canoes were made of separate planks, lashed together and caulked with asphalt obtained from the beach. The long boards for the canoes came from the mountain tops. They measured about twenty-five feet in length with a four-foot beam and double-bladed paddles. These paddles were also in use in the bays of San Diego and San Francisco, but elsewhere were known only in Alaska. The boats held from a dozen to twenty people.

The Chumash held the three northern islands of the Santa Barbara Channel, Anacapa not being settled permanently. The extent of the Chumash territory seems to have been from Point Mugu, in the Santa Monica Malibus, to Point Conception and Estero Bay. Inland, they reached to the Tulares, their boundaries being small wayside streams. The population of the inland inhabitants was always light, frequent migrations being made to the coast where the climate was unsurpassed and living conditions, for these people of Nature, perfect. Only a few narrow stretches on the high points of the Tehachapi were favorable; elsewhere in the uplands, it was too dry, and the watercourses too small. Beginning at the Carriso Plains, there are, among the cliffs and caves of the Chumash country, crude paintings of men, animals, suns and other representations. It has never been determined when these paintings were done.

The Spaniards were accepted with kindness by these people. They were not a war-like people, village feuds being the extent of their warfare. The hero of these inter-village feuds was looked upon as a hero by his people. The mild subjection of their new life, however, broke their spirit somewhat. At the period of secularization, the Chumash population, at the five missions founded among them, was decidedly on the decline. Today, there are but few Chumash, or even people having but part Chumash, existing.

There were many dialects to the tribe, different dialects being spoken on the islands, the coast land and inland. Several hundred Chumash place names have survived to the present day. The dialects of Santa Barbara and Santa Inés were of a similarity, while that of San Luis Obispo, farther north, was markedly different.

The dwellings of the primitive Chumash, before the missionary period, were large, about fifty feet, three or four families, and sometimes half a hundred people, being

sheltered in them. The structure was circular, made of poles or willow branches stuck in the ground and fastened at the top. Tules or thatch were used for the roofs. There were small sweat houses and a larger ceremonial house in each village. The latter, according to Professor Kroeber, resembled, closely, the dance houses found in the Sacramento Valley, and none other have been found so far south. The anthropologist further says that these houses would seem to indicate that an unbroken group may at one time have stretched down the middle coast, being broken later by other social factors.

The Chumash house had beds—platforms, raised from the ground with rush mats, one serving as a pillow, and others hanging about the bed for warmth or privacy. These houses were also divided into rooms. Cabrillo, sailing among the islands, found the natives sleeping, huddled together, on the floor, so the beds may have been in use only on the mainland.

The chief of the village, wot or wocha, had influence among his people and was honored in the village. In primitive days, he had more than one wife, and was given food and money by the villagers. Refusal to accept an invitation, proffered by him, was the cause of war between villages.

The money of the tribe was made of disked, clam-shell beads. This tribe also furnished most of the money for the other tribes of Southern California; they being the first money lenders of California. Their method of measuring money was by a string of beads, the circumference of the hand. In the mission museum, today, are some old beads, but they probably date from the time of the Spaniards, being one of their staples of trade among the Indians.

The basketry work of this tribe was similar to that of the other Southern California tribes, save for the individualities of coloring. Their best basketry work was

much finer than that of the Southern Shoshoneans, the latter's work being speculative and of original religious influence. The Chumash basketry was rather that of skilled and finished artisans. Professor Kroeber says, of the work and characteristics of the Chumash: "Their culture represents higher development on material, technological and economic sides, rather than on the religious, but we cannot be altogether certain that such a formulation would be reliable."

Coiled storage baskets, gift and offering baskets were made by the Chumash. Their openwork rush baskets are like those of the Luisenos (Indians of the San Luis Rey district). Their water bottles were flat-bottomed, with an asphalt lining, applied with hot pebbles. They made beautiful woven blankets of feathers, whereas other tribes made their blankets of animal fur.*

During the mission period, the pastoral and industrial life, led by the Santa Inés neophytes, or Christianized Indians, was like that of any other mission. At dawn, the sounds of the Angelus, from the deep-throated bells in the campanario, awoke them to a new day. Morning prayers and mass in the church followed, after which they partook of a breakfast of atole, a soft meal mush. Then the men would wend their way to workshop or open field, the women and girls to the looms and various other occupations. The children would gather about the padre, in the sala, to learn their lessons, or would be given some small duty about the patio or shops.

At noon, the Angelus would recall them from their labors, and all would gather to partake of the noon meal. This consisted of pozole, a soft meal with beans, vegetables or meat added. The neophytes rested until two o'clock when work was again resumed.

*The facts for the above information were gleaned from Professor Kroeber's Chapter on the Chumash Indians, in his book entitled, "A Mission Record of the California Indians," published by the Smithsonian Institute.

At sundown, the Angelus rang out the departing day. Work was laid aside, and the inevitable atole was eaten as the evening meal. Afterwards, they gathered about the patio, played games and amused themselves until the Poor Souls' Bell rang; evening prayers were said and the community retired for the night.

On Sundays and holy days, no labor was performed. After the morning mass and afternoon devotions, the neophytes were free to amuse themselves for the day. The "Dia de Santa Ynez" (St. Agnes' Feast Day) was one of their greatest festivals, and was celebrated with horse races and bull fights. These took place on the large open square in back of the Indian village. On Holy Saturday, the "Sabado de Gloria," an effigy of Judas, made of a weed called malva, was tied to the saddle of a bronco. The horse was made to rear and otherwise perform, and the effigy was then taken and burned. This performance took place at many of the missions on Holy Saturday, much to the delight of the Indians.

The married couples had huts of their own, close to the mission, forming a compact Indian village. The young girls and unmarried women lived in the monjerio, sometimes called the convento, with a matron at their head. At night, after the girls had retired, the matron locked the door and gave the key to the padre. In the morning it was given back to the matron. The young men also had a separate building in which they lived.

Meals were taken in their respective buildings, the married people eating in their huts, and sending to the dispensa for the day's rations. Meat was killed every Saturday, for the needs of the following week. The matanza, or slaughter house, was located on the Edwardo de la Cuesta property, the road trail from the mission to the slaughter house following the "Canada de la Matanza." In the fall, the Indians went to the hills to gather berries

and nuts for their winter store. At certain periods of the year the Indians were allowed to go and visit their relatives and friends on distant rancherias, always being admonished by the padres to bring more of their friends and relatives to the mission, to live and to become Christians.

During the days that the seminary was flourishing, Indians were admitted as students as well as sons of the gente de razon (Spanish or Mexican residents of the country). In the old Book of Constitutions for the Order and Government of the Seminary, a copy of which is in the Bancroft Library, two paragraphs are given regarding the entrance of Indians.

> "The Indians ought to be received that come to the seminary. If they have good qualities and if they are from a mission that has temporalities, those in charge of the mission shall contribute that which they shall be able for their maintenance and dress.
>
> "If there are good Indians from the ruined missions, they shall be admitted."

There is no record stating whether any Indian finished his theological studies and received Holy Orders. The only California Indian of whom there is any record to the effect, is of one of the San Luis Rey Indians whom Padre Peyri took to Rome and who received Holy Orders at the theological seminary there.

Like most of the missions, Santa Inés had a very good choir, as well as an orchestra. The orchestra was composed of five Indians: Luis, playing a violin, parts of which are still in the mission museum; Benangio, a trianglo; Rafael, a fluta; Miguel, a tambor, and Felipe, the corneta. These Indians were all very intelligent, and were excellent masons besides being good musicians. Benangia Yamolaquinot, the trianglo player of the orchestra, was a shoemaker, as well, at the mission, and could read and write Spanish very well. According to Professor Kroeber, the primitive Chumash "neither knew

or used any other musical instrument other than a tube of wood, open at both ends and producing a buzzing quite disagreeable to hear; also a whistle, pito, of a limb bone of some animal."* How the padres made musicians out of these previously untrained savages is another miracle of the mission period.

Some of the later Indians became famous for their musical abilities. Down on the reservation, outside of Santa Ynez town, the remaining Indians still remember old Fernando Liberado, and the younger Fernandito, who could sing a whole service unaided, and Margarita Bernal. They all sang in the old choir, chanting out of age-old volumes that now lie unused in the mission museum. The old "horse fiddles" were in use, too, in those days, but are broken and silent now.

The songs that the Indians sang in those days are never heard now, but it is known that the two Fernandos wrote down many of the songs in Spanish. One of the last capitans of the Zanja Cota Indians, Jose Dolores, also sang in the choir, but since his death, several years ago, the old, old hymns and songs, that were once intoned at Santa Inés, have passed away from this world.

Recently, Frank Estrada, one of the last Indians on the reservation, presented to Father Vincent, the Capuchin pastor of the mission, an old paper, yellowed with time. The first page, Frank had explained, was taken away by a San Francisco man several years ago. The paper was hand-printed by Ayala, a Santa Inés Indian, and also a member of the choir. The paper passed on to Maria Solaris, who gave it to her son, Frank Estrada. From him, it has passed to the mission museum. The paper was taken to Berkeley, where it was examined by Professor Kroeber, and upon examination, it proved to be the second page of the Apostle's Creed in the Chumash dialect.

*"Mission Record of the California Indians," Kroeber. University of California publication, 1908.

Many Spanish words appear on the paper, scattered with the Indian. The Chumash had no words for church, Catholic, and the like, and so had to substitute the Spanish words to fill in their vacant spaces. A photographic copy of the prayer appears in this chapter. Three other prayers, copies of which are in the Bancroft Library, appear below:

.. Signifies the syllables or words which were attached with a hyphen.
... Signifies a word incomplete at the end of a written line.
.... Signifies something lacking between the words and letters.

ACTO DE FE
(Act of Faith)

Dios nosc pi capalipi ulinu caquepi ulinu capipi ul Santa Iglesia uquiya sacantuch. Cantuch . . . . la ul tiepit ul Santa Iglesia. Cantuch ipi ca Dios. Cantuch capec nueleguas meyela ul . . . . uiqui. Cantuch icapsa sunameyela ul . . . . iuqui. Cantuch icapa sunanagu. Alaipai ulischoje sugnepes. Cantuch capsas . . . . unanagu missupu uligenche. Cantuche que el Misterio de la Santissima Trinidad cacayau cascoco ul Huopo que Espirito Santo si massege. Personas que pacasi Dios Cantuch Dios Huopo secuele iligei us acsegus Maria Santissima suc . . . cllagua ma mali soljoni salag . . . sumu inoni iquig . . que iquiya el tipascagua sac . . sa ul Santa Cruz esquinanicoi massege ilalisagua chugalame sapuit. Alapai islequeni uscuyugu Dios Cascoco caquimi usnuna sajetini sac . . ticulumog uchojo que uliginche Cantuch ul Sant Sacramento ususajiyep uquiya . . has. Cantuch iquisaquinanicoyo guasamic . . si yugui uquiyamuen. Cantuch yela cualcantuch ul Santa Iglesia Satolica Apostolica Romana ul tiyepiyug ulinu.

ACTO DE ESPERANZA
(Act of Hope)

Dios nox capsunuscuyit caquepi capa chajo yelapui sene que chojo panteque cuiyamus i Jesucristo sajinsu cutanit yela ucascagua sa ecuelit ic . . choje suquepes sanunanit Alapai.

ACTO DE CARIDAD

(Act of Charity)

Dios nox caquepi capanchajo caquiepi capanchojo ipantec que caquepi pagni . . choyug iquique nono cagnicholi ysla u canteque que sinigualaitsi yeka ocascague upsuju guiliniguas no cap . . sunuscujin icascaguichi caquiepi capsaoyonit casuti quemue cagnichojo cacsa caquequimi icascaguichi Dios nox qusyeguin ipsoyonit meche yela olquiqui Dios nox cagnichojo yela ulcu,

Amen.

There is also an "Examination of Conscience," in the Santa Inés dialect, at the Bancroft Library.

An alcalde, from the ranks of the neophytes, was chosen yearly, usually on New Year's Day. His duties were that of a mayor or the justice of the peace. He dressed in Spanish or Mexican dress, and was exempt from corporal punishment. The punishment ground was down on the Canada del Sepo, and in case the Indians needed some punishment, they were sent down there and wooden stocks were put on them for their sentence, not unlike the justice of the old New England towns. A regidore, or council man, was also chosen yearly. These steps were taken by the padres to fit their charges for self-government.

An old list of alcaldes at Santa Inés mentions a certain Rafael, "of good conduct;" Luis, "of excellent conduct;" and Timas and Pablo, "of regular habits," showing the degrees of excellence to which the appointed neophytes attained.

A list of vaqueros, or cowboys, was in the same list, headed by the name of Benvenuto, "who took care of the stables and horses with much honesty and hard labor." Other vaqueros were Ordorico, a trusted messenger of the padres, entrusted with the mission money, when it had to be sent to different points, Basilio, Angel, a brother

of Rafael, capitan of the Zanja Cota Indians, and Juan Bautista, all of whom were "very good."

Early examples of Chumash handicraft are in the British Museum, having been taken there by George Vancouver on his return from his California tour. One spear thrower is in the collection, as well as a harpoon. The latter is a heavy shaft of wood, painted red, and used for catching seals. A sinew-backed bow is also in the collection.

None of the finely inlaid bowls and dishes of wood, made by the Chumash, have survived.

The natives, both before and during the mission period, worked freely in sandstone. Some of the old pieces found in villages, or handed down to the present-day Indians by their parents and relatives, are in the mission museum; most of these pieces being metates, mortars and pounding slabs—the pots and pans of the Chumash housewife. The squared metate came originally from southern Mexico, and is a flat or concave piece of stone with an elongated stone for rolling. The grinding stone was more prevalent in California—consisting of an irregular slab with a short stone, called the mano, or a large round stone. The round stone was used with a rotary motion, whereas the elongated stone was used with a backward and forward motion. The deep mortaros were also used with the mano, for the grinding of corn. Many of these pieces have also been found in burial grounds and buried in old graves.

The pipes made by the Chumash, and used by the shamans, as well as the other men of the tribe, were about five-inches long, of a stone tube, thinning from mouth to bowl end. The mouthpiece was of bone. The fishhooks were made round and unbarbed, as those of the Polynesian and Japanese fishermen's.

Besides the interesting stonework in the museum, there

is a teapot. This teapot was used by the Indians to brew their tea, made of the yerba buena plant. A quarta, made by Francisco Bernal, Mrs. Romero's father, was given to the museum on Easter Sunday, 1930, and is a memento of the splendid leatherwork that was once done by the Santa Inés Indians. There is a collection of arrow tips as well, in the museum, reminders of the days when the Indians roamed free, the heights of Refugio and San Rafael.

There are few families living on the reservation these days—the younger prefer to live on the ranches where they work, or in the towns where the "movies" and radios are close at hand. Francisco Flores, Frank Estrada and his sister, Clara Miranda, each with their own home, family and patch of ground, and old Francisco Bernal, make up the elite of the reservation. Mrs. Romero lives on a sunny knoll overlooking the reservation and her relatives' homes, on a patch of ground with a wee trickling stream, given her by her mother. These older settlers remember well Fernando Cardenas, and many are the stories they can tell about him as they entertain one on the porch of their adobe home, or in the cool, scrupulously neat parlor. On Holy Thursday, they will tell one, he would gather the Indians at the home of Francisco Flores or Blandina Romero, when there was no padre at the mission, and there, would lead them in reciting the Rosary and singing hymns, as the padres had taught him when he was a muchacho so many years ago. They tell, too, of the older Fernando Liberado, one of the last neophytes of La Purisima. He, too, was educated by the padres at Santa Inés, probably at the mission first and then at the seminary. He was a fine choir singer, and lived to the ripe old age of 112 and over, for he died but a few years ago and his memory is still fresh in the valley. His picture has been reproduced for this book, a remarkable picture of a remarkable old man who seemed

to have found the fountain of perpetual youth. Other tales they can tell of Jolly Father Lynch, and his favorite word of "Jingo!" and Italian Father Basso, covered from head to foot in flour when cooking his own meals, and the day the pulpit fell with him—multitudes of tales they can tell.

They are a quiet, shy, very courteous people, these older Indians who are left to keep alive a flame of the olden ways. Untold tales are in their dark eyes—tales which many are not privileged to hear, for one must be simpatico to understand the Indian mind and heart. Of a Sunday they will come to the mass at the mission, the men in their clean, blue denims, and red bandanas 'round their sunburnt, leathery throats. The women, gentle and retiring in manner, dress, these days, in the latest fashion of "town clothes," as do the young men and girls.

They will walk quietly, respectfully into the church, treading softly so as not to awaken the ghosts of padres and Indian ancestors who are sleeping all about them. They will slip noiselessly into the back pews, and throughout the service their eyes will be downcast, and rosaries will weave in and out of gnarled fingers.

After services they will pay a short visit to the campo santo, at the side of the church, finding their loved one's graves by first finding that of Dona Rosa Amat's. For years, a white picket fence enclosed that of Dona Rosa's grave, the wife of Don Joaquin, who had a store next to the mission, so that he could be near the grave of his wife, some said. He was a nephew of Bishop Amat, and did much for the mission. But to get back to the grave of Dona Rosa—for years it was the lodestone for the Zanja Cotas, for in locating their relatives' graves, they would always first think, "Now, is it on that side or this side of Dona Rosa's grave?"

After that, the Indian couples will walk around the mission for a bit—the mission whose grounds are so mea-

grely small now compared to their once vast extent. Wheezing Fords arrive to take them chugging down the highways into "town," or down the by-ways to the reservation. No more is the buggy seen—"Padre Alejandro" had the last in the valley, and no one would think of walking when he or his neighbor has a Ford.

So these remaining Indians live on, calmly, peacefully. They till their soil and let the world go by at their front door. But judging by the gradual desertion of the reservation, there will be soon but very few left to tell the old tales and keep alive the old traditions.

Father Francisco Jesus Sanchez, O.F.M.
(Courtesy, Museum, L. A. Exposition Park)

Father Albert Bibby, O.M.Cap.

CHAPTER 10

PADRES OF THE MISSION AND SOME BIOGRAPHICAL NOTES

In the following list of padres, the dates given indicate their first and last appearance at the mission. Some served for years without leaving the mission, such as the early Fathers Calzada, Uria, Ordaz, Jimeno, and the later Fathers Lynch and Buckler. Some of the padres, such as Padres Tapis and de la Cuesta, served at other missions between their first and last appearance at Santa Inés, and other Fathers stayed but for a month or so, or a year or two.

The dates given here, therefore, are not the continuous dates of their Santa Inés ministry. The list, however, covers all the Fathers serving at the mission from the time of founding to the present day.

Fr. Romualdo Gutierrez 1804-1806
Fr. Jose Antonio Calzada 1804-1810
Fr. Estevan Tapis 1804-1813
Fr. Luis Gil y Taboada 1806-1817
Fr. Francisco Xavier Uria 1808-1824
Fr. Marcos Amistoy 1806-1810
Fr. Ramon Olbez 1812-1816
Fr. Ramon Ullibarri 1815-1819
Fr. Antonio Ripoll 1815-
Fr. Vicente Pascual Oliva 1819-
Fr. Francisco Gonzalez Ibarra 1820-
Fr. Jose Sanchez 1820-1821
Fr. Antonio Rodriguez 1819-1824
Fr. Blas Ordaz 1823-1833
Fr. Marcos Antonio de Victoria 1828-
Fr. Juan Moreno 1829-1844
Fr. Jose Joaquin Jimeno 1833-1850
Fr. Felipe Arroyo de la Cuesta 1810-1837
Rev. Jose Miguel Gomez 1842-1843
Fr. Francisco de Jesus Sanchez 1844-1850
Rev. Teodosio Boissier, C.SS.CC. 1850-
Rev. Siemon Monteit, C.SS.CC. 1820-1851

Rev. Felix Migorel, C.SS.CC.	1850-1851
Rev. Eugene O'Connell	1851-1852
Rev. Amable Petithomme, C.SS.CC.	1851-
Rev. Honoratus Lempfrid, O.M.I.	1853-
Rev. C. Victor Piret	1853-1854
Rev. Juan Compla	1854-1856
Rev. Cipriano Rubio	1856-1862
Rev. Miguel Racca	1858-1863
Rev. Juan Basso	1863-1868
Rev. Joaquin Bot	1865-1867
Rev. Juan Basso	1868-1875
Rev. J. B. McNally	1875-1876
Rev. Michael Lynch	1876-1887
Rev. P. J. Farrelly	1888-1890
Rev. Frederick Lack	1891-1903
Rev. Thomas King	1903-1904
Rev. Alexander Buckler	1904-1924
Rev. L. Bourke	1924-

CAPUCHIN FRANCISCAN FATHERS

Fr. Albert Bibby	1924-1925
Fr. Reginald O'Hanlon	1924-1928
Fr. Stephen Murtagh	1925-1925
Fr. Casimir Butler	1925-1929
Fr. Vincent Kerwick	1928-
Fr. Jarlath Gough	1929-1930
Fr. Reginald O'Hanlon	1931-
Rev. Brother Columcille Cregan	1924-

In the first "Libro de Defunctos" of the old Santa Inés records, entry number 414, is that of Father Jose Antonio Calzada, one of the founders of the mission. He was buried from the granary which was serving as the temporary church, December 24, 1814. Father Uria, minister of Santa Inés, officiated at the burial, assisted by Fathers Antonio Ripoll and Ramon Olbez, ministers of Purisima and Santa Barbara missions.

He was baptized November 24, 1760, in the town of Trinidad, province of St. Helena, Florida. He made his profession to the priesthood at the convent of Purisima Concepcion, in Havana, Cuba, February 7, 1780. He was ordained at the College of San Fernando de Mexico, four years later, and from that great missionary college, set out in 1787, for the missions of Alta California. He founded Santa Inés, with Father-Presidente Tapis and

Father Romualdo Gutierrez, and worked with indefatigable zeal for its spiritual and material advancement. In 1812, he was stricken with a stroke of apoplexy which made him unable to serve in his ministry.

He received the Holy Sacraments before his death, and his burial entry is signed by Father Tapis.

On July 4, 1817, his remains were transferred to the new church, and he was buried on the epistle side near the sanctuary.

Father Estevan Tapis was third Presidente of the California missions, succeeding Father Fermin Francisco Lasuen, on the later's death at San Carlos Mission, June 26, 1803. The only mission founded by Father Tapis was Santa Inés.

He was a noted musician, and historians give him the credit of discovering and being the first to use the colored notes in four-part-time music for the greater aid of the neophytes.

Several of these books remain in the missions today, especially at Santa Inés and San Juan Bautista.

After many years of faithful service, he died at San Juan Bautista, his favorite mission, in 1825.

The death entry of Father Marcos Antonio de Victoria y Odriozola, was number 1298. He was buried in the church on the epistle side near the altar, July 26, 1836, by Fathers Jose Jimeno, of Santa Inés; Arroyo de Cuesta, of Purisima; and Ramon Abella, of San Luis Obispo.

Father Victoria was born in the city of Vitoria, province of Alava, Spain, in 1760. He made his profession in his native city, receiving his final vows at Zaragosa, in 1784. He was sent to the College of San Fernando de Mexico, in 1804, and the following year was sent to California. He served first at Santa Barbara, then San Buenaventura, San Fernando, Purisima and finally at Santa Inés.

"By all who knew him, neophytes, soldiers, gente de pais, strangers, and his own fellow workers, he had the reputation of exercising his ministry with singular virtue and charity, continually mortifying himself. He was so eloquent in his sermons, and exemplary in all that he did, that no one could find ought but good to say of him.

"He received the Last Sacraments with the utmost humility and conformity to the will of God."

Father Felipe Arroyo de la Cuesta was entry number 1400 in the old burial register.

He was born in the town of Cuba, province of Burgos, Spain, and baptized in the parish church, May 2, 1780.

At sixteen years of age, he received the Franciscan habit in Burgos. In 1804, he came to the College of San Fernando de Mexico. Four years later, he "requested with earnestness" to be sent to the Alta California missions, and permission being granted, he was destined for the mission of San Fernando, but circumstances preventing, he went instead to San Juan Bautista, where he served for many years.

He was noted as a great student and scholar, and was well versed in thirteen native dialects of the Indians. He spoke fluently with them and compiled a phrase book of nearly 3000 phrases, to which he added a Latin introduction. This book was published in New York, in 1860, by Doctor G. O'Shea.

In 1835, Father de la Cuesta served at San Luis Obispo, and the next year at La Purisima and San Miguel. He then went to his last station, Santa Inés. During the later years of his life, and especially at his last three stations, he was in continual ill health and greatly confined to his room. He delighted to have the children of the mission gather about him and he would instruct them or they would amuse him during his illness.

He died on the 20th of September, 1840, and two days

later was buried in the mission church, on the gospel side near the altar. He was buried by Father Jose Jimeno.

Burial entry number 1437, is that of Father Ramon Abella, minister of La Purisima.

Born on May 28, 1764, in Monforte, province of Aragon, Spain, he received his Franciscan habit twenty years later, at Zaragosa. Sent to the College of San Fernando de Mexico, in 1798, he came to the mission fields of Alta California in the same year. For forty-four years he served at various missions and at two presidios.

He saw the mission system wane, and died a tired and saddened man at poor, lonesome Purisima, and was buried in the neighboring mission of Santa Inés, in the church, "on the epistle side near the altar," in 1842.

Father Juan Moreno served at Santa Inés and was master of the Seminary College of Our Lady of Refuge. His burial is number 1528 in the Santa Inés "Libro de Defunctos." He was buried December 28, 1845, Father Sanchez and all the seminarians being present at the last rites.

He was born February 27, 1799, in Montenegrom town of Giaja, old Castile, Spain. He received his habit and final vows in Mexico, in 1822, probably at the missionary college of San Fernando.

He arrived in California in 1827, and served at several missions, among them San Juan Bautista and San Miguel. At the latter mission the neophytes were very attached to him, and, in 1839, petitioned to have him as manager instead of the administrator put in by the government, Inocente Garcia. Their petitions were unheeded, and from then on, the San Miguel neophytes left the secularized mission as opportunity presented itself.

He served at Purisima Mission, and finally at Santa Inés, doing much good at the seminary.

Father Francisco de Jesus Sanchez was of the Zacatecan College, in Mexico. When Bishop Garcio Diego

visited this college, which was also his Alma Mater, Father Sanchez volunteered to work in the California missions.

In 1842, he was serving at Santa Barbara Mission as professor of ecclesiastical studies. Later, with Fathers Moreno and Jimeno, he succeeded in obtaining the land grant for the seminary at Santa Inés, and upon its dedication, became vice-rector there. In 1850, Father Sanchez and Father Jimeno gave up Santa Inés to the Picpus Fathers and went down to Santa Barbara.

He is best known as the "Father Salvadierra" of the famous California novel, "Ramona," by Helen Hunt Jackson.

The Rev. Eugene Suranes, C.M.F., in his book on the old San Gabriel Mission, says of Father Sanchez: "We may truly say that Father Sanchez was the most celebrated and universally liked among the Franciscan missionaries in the last period of their life and existence in the old missions of California. So faithfully went he around all the missions and churches, conducting missions, instructing the ignorant and poor and administering the Sacraments, that, even now (1909), there is no middle-aged Californian or Mexican who does not remember, with joy, the lovely countenance and the apostolic works of the most popular Father Sanchez."

He was well loved all over California, and after a saintly life, died on April 17, 1884, at the Santa Barbara Mission, and is buried there among his friends and brother laborers.

Rev. Alexander Buckler was sent to the mission in 1904, to serve until a permanent pastor could be found.

He was born in Strassburg, Alsace-Lorraine, May 23, 1855. Coming to America, he was ordained in Indiana, May 19, 1883. From St. Paul, Minnesota, he was sent to Santa Barbara, and from there to San Diego, where he was stationed with Father Ubach, another priest who

was used as a model by Helen Hunt Jackson in the character of Father Gaspara for the novel "Ramona."

Being born in the lower Rhine country, the love of the beautiful was deeply imbued in his spirit, and Santa Inés won his heart from the moment he had stepped across her threshold. Instead of staying a few months, as had been his original plan, the months lengthened into twenty years of service. Of the discouragements and obstacles he overcame in the first few years at the mission, much has been written.

He was known, the valley over, as "Padre Alejandro," and his figure, riding about his far-flung territory in an old buggy, was well-known.

Down the long years, his niece kept house for him, and gave Santa Inés the envied name of the "most homelike of the missions." With her own hands she repaired the vestments that were brought back from their hiding places. And it was she who cleaned the priceless paintings of their years of dust and grime. Under her gentle fingers and the hard work of Father Buckler and his occasional helpers, the mission commenced to live once again.

In 1924, the mission was turned over to the Franciscan Capuchins, and Father Buckler and his niece went down to Santa Barbara to live. Here, he lived his last years in quietude, dreaming of the mission he had loved so well.

On March 7, 1930, he died at his little Santa Barbara cottage, after months of illness, and is buried in the priest's plot at Calvary Cemetery. The following letter, sent to his niece, Miss Mamie Goulet, by Charles Janin, of the Marcelino Rancho, near Santa Inés Mission, expresses the opinion of the people around the Santa Ynez Valley in regard to the work accomplished by their late pastor:

Dear Miss Goulet:

I was very sorry to hear of Father Buckler's death. I recall when the Father first came to our

valley, and the interest he took in improving the Old Mission. Those who knew the condition of the Old Mission when he arrived, can testify to what he accomplished, to the energy and perseverance of the man through many years of hard work, discouraging at times on account of the small fund at his disposal and the apathetic response from many who should have given him more aid. The valley is greatly indebted to him, and also, to you, for the hard work done and the results achieved at the Santa Ynez Mission.

The family join me in expressions of sympathy to you.

Yours sincerely,
CHARLES JANIN.

San Francisco,
March 11, 1930.

You have my permission to make what use you wish of this letter.

C. J.

Father Albert (Thomas Francis) Bibby, O.M.Cap., was the first Capuchin to take charge of the Santa Inés Mission. In Ireland he was nationally known as one of the best-loved priests and patriots of the Erin Isle.

When the mission was given to the Capuchin Franciscans, in November of 1924, he headed the little band that first came to the lovely old mission, with great plans for its partial restoration.

The plans of this eager priest did not materialize, for on the 14th of February, the following year, just three months after his advent to Santa Inés, he died in a Santa Barbara hospital.

His grave lies in the corner of the campo santo, under the shadow of the campanario, and thrice daily his brother Capuchins, who knew him so well during his short lifetime, ring out the tones of the Angelus over his silent resting place.

CHAPTER 11

STORIES AND LEGENDS OF THE MISSION

Pasquala and the Indian Uprising at Purisima

In Chapter 1, something has been said of the Indian uprising at Purisima Mission, which had its birth at Santa Inés. Around such occurrences as these in the dawn of California's history, legend has naturally sprung up. The accepted legend, in the Santa Ynez country, regarding the uprising, is that a young Indian girl, Pasquala, warned Father Uria in time and thus saved the Santa Inés Mission from disaster.

Pasquala's people were of the Tulare country, but had become neophytes of the mission, when the padre had cured the child of a sickness on one of the Tulerenos' annual visit to the coast. The rest of the tribe were enraged at Pasquala's family becoming Christians, and five years later their revenge came. Pasquala's father was killed by some of the Tulerenos as he was working in the mission vineyard, and Pasquala and her mother were carried off to the hills to the pagan rancheria. Her mother died of ill treatment. One day Pasquala heard a vague rumor that the Tulerenos were to attack her beloved mission and kill everyone. So, that night, the child made good her escape, and, after several torturous days down the mountainside, appeared at the mission in time to warn the inhabitants of the expected attack.

When the Tulerenos appeared, they were naturally repulsed, and fled to Purisima. But Pasquala's act cost her her life, for she soon died of a fever contracted when making her escape. It is said that she is buried in the

mission church, and several old Indian women, in later years, have claimed to be related to the heroine of Santa Inés.

There is a charming story about this Indian maiden in "California Padres and Their Missions," by Chase and Saunders.

ST. ANTHONY'S STATUE

San Antonio, or Saint Anthony, was the patron saint of the California women in the early days. There are many legends among the Latin races regarding the statues of this popular saint. One of the best-known legends, of which there are several versions, is as follows:

When a Mexican person wants anything in particular, he prays to San Antonio. Sometimes his prayers are not granted as speedily as the petitioner thinks they should be, and then the Infant is taken away from the saint's arms until the prayer is granted.

Another side of the story concerns young Mexican couples newly married. After the marriage, the Infant is taken away from the saint and another One put in Its place. This is supposed to bring luck and connubial bliss to the young couple.

The latter version of this legend is connected with Saint Anthony's statue at Santa Inés. The statue was brought from Spain, but it is generally thought that the Infant, which accompanied the statue, was taken away years ago and another One put in Its place.

PADRE URBANO'S UMBRELLA

This amusing story is also related in Chase and Saunders' book on the California missions.

Padre Urbano suffered so from the summer heat, when making his pastoral calls in the back-country from his mission at San Diego, that when the memoria ship landed at San Diego's harbor one year, among the packages for

the padre there was a yellow silk umbrella, probably the first of its kind to land on these heathen shores!

So strange and beautiful was the sight when the ship's captain opened it, that the neophyte, whom the good padre had sent to bring back the mission parcels, fell in love with it. When out of sight of the ship, he opened it as the captain had done, but found to his horror that the strange yellow flower would not close into a compact bundle again. Stricken with terror at his deed, he ran off with the umbrella to his rancheria, not daring to face the padre's wrath.

When the neophyte failed to return with the padre's umbrella, the father heaved a sigh and set out for his visitations in the glaring sun. Arriving at Jose's rancheria a few days later, he found his lately-disappeared neophyte kneeling before the opened umbrella, saying his prayers, while scores of bewildered and frightened rancheros looked on in awed amazement.

No doubt the amused padre finally succeeded in explaining the use of the umbrella, and it served many useful years at old San Diego.

It now reposes in the museum at Santa Inés, snoozing, folded away in a corner, and dreaming, perhaps, of its strange advent to California shores!

NOJOQUI FALLS

Many moons ago, there was a great drought in the valley which is now called the Santa Ynez. The earth heaved in fearful throes; cattle fell by the roadside and the Indians had a great fear upon their spirit. At last, led by their chief, they went forth to placate the Great Spirit. Finally they came to the mouth of a canyon, and the chief, leaving his people, went into the depths of the canyon to intercede. As he entered the darkness, a form, clad in sparkling white garments, appeared and beck-

oned him on and on. Finally the vision stopped, and pulling aside great ferns, said to the chief:

"See, this is yours," and the astonished chieftain beheld a beautiful falls, seeming to come supernaturally from the rocks in his hour of need. With a heart-thankful shout, the chief gathered his people and repaired to the spot where the falls were now rushing and gurgling amid flowers and ferns. That night, as the refreshed and thankful tribe slept, the chief saw angelic forms winging and circling over the great valley and the newly-discovered falls. The next morning, the tribe awakened early to find that at last the long drought had broken.

For many years after, and even unto mission days, Indians had been seen to visit the falls, and to cast into the crystal-clear pool at the bottom, a token, in remembrance of the saving of their ancestors so long ago.

OLD FERNANDITO

In the later years of the mission, one of the quaintest characters ever seen outside of a story book, made his headquarters at Santa Inés. His name was Fernando Cardenas, but from his great lack of inches, he was known as Fernandito—the Little Fernando, to distinguish him from another Fernando—old Fernando Liberado of Purisima. Fernandito was a Peruvian, and thus prided himself as being several degrees higher in social status than any California Indian.

When about ten or eleven years of age, he hid himself on a departing boat, kissed good-bye to his native Peru and came to California shores. Don Ulpiano Yndaite felt sorry for the small urchin when he landed in California, and took him up to his Alisal Rancho, near to the Mission Santa Inés.

Here, young Fernandito grew to manhood, being taught by the padres. He served as altar boy, sacristan, choir singer and in any other vacant position. He was a

walking encyclopedia. Up and down the coast he traveled, in his blue denim suit, and his horse's rations tied behind the cart seat. In later years, he settled on a patch of ground down on the Alisal, and kept care of Santa Inés when there was no one to care for her crumbling walls. He kept the Indians together; he helped bury the dead; he sang the old songs and assisted at the masses when a padre came that way. Never was the sanctuary light out during Fernandito's lifetime. Old settlers in the valley, christened him the official Altar Society of the deserted mission.

When Father Buckler came to the mission, old Fernando was always there to help the padre with his masses or special festivals, acting as his acolyte or entire choir.

Old Fernandito died at Santa Barbara, in 1920, and is buried at Calvary cemetery.

CHAPTER 12

ROUTES TO SANTA INÉS MISSION AND THE NEIGHBORING TOWNS

The mission has come to be known as "The Mission of the Passes," because of its prominent position in regard to the three great passes which come by the mission—Gaviota, El Refugio and the San Marcos.

In the old days, the stage passed in front of the mission, for, from time immemorial, the highway had been at the mission's front door. The stage route from the south lay over the Gaviota Pass, up and over Nojoqui and its hauntingly lovely waterfall, past the old Alisal Rancho, then on to the mission and away to Los Olivos and the north in a cloud of dust. Road agents, in that long dead day, were still operating, and it was not unusual for a stage to be "held up" as it reached the summit of some steep grade.

The stage stations in that day were the Santa Inés Mission, Ballard, and at the Rancho of Don Julian Foxen, who was postmaster for the mission ranchos. In 1888, a stage station was located at Los Olivos, Felix Mattei coming to establish the station and restaurant. Although the stage station is a thing of the past, Mattei's Tavern is still very much in existence, and Felix Mattei himself still welcomes the guests who come from far and near to partake of his famous dinners.

When the railroad came into Santa Barbara, somewhere in the "90's," the stage station was discontinued; and when the highway was taken away from the front of the mission, Santa Inés was left by the roadside to slumber for many years in undisturbed solitude.

The most traveled route to the mission today from the south, is over the Gaviota Pass, the State Highway. This route was used by Don Gaspar de Portola and Fray Crespi on their march northward to find the bay of Monterey, in August, 1769, and the latter reported the fact in his diary that the spot was named "Gaviota" because a soldier had shot a sea-gull at that point. A great majority of the original California place names had their birth from such happenings as this.

The rich oilwells of Ellwood are the first spot of interest to be passed out of Santa Barbara. Ellwood was named for its founder, Ellwood Cooper, who introduced the first eucalyptus trees into California, receiving them from the magnificent Australian forests.

Goleta, meaning in Spanish, vessel or boat, was also named by Portola's party when they passed this spot and saw the Indians making a sailing boat, or canoe.

Dos Pueblos (two pueblos or towns) is another spot passed by the early Spaniards. When they passed by here, there were two Indian villages, being separated by the river which divided them. Dos Pueblos was a mission possession at one time, but is now owned by a large corporation.

Tajiquas (the basket) was an Indian rancho in mission days and had a beaten path leading to the mission over which the padres often tramped the hot, dusty miles. Tajiquas is the last settlement before coming to Gaviota, where the highway leaves the ocean and begins the gradual ascent over the Nojoqui to the mission twenty-five miles distant.

As one enters the Gaviota break, huge piles of grey granite come into view. This wall of stone was the hiding place of the Californians when they were lying in wait for Fremont and his Gringo party in 1846. One can imagine the tragedy which would have taken place if

the Pathfinder had come by this Pass instead of over the still more dangerous San Marcos.

In the July 9, 1926, issue of the "Santa Ynez Valley News," appeared an interesting article regarding the one-time wharf at Gaviota. Las Cruces was also a shipping port at one time, the products being taken to Gaviota from there. George McNeally, of Los Angeles, was born at Gaviota and his father was in charge of this wharf during the "70's" and "80's." The following information was given the paper by him:

> "The landing at Gaviota was, at this period, a very important shipping point. The farmers from this entire valley hauled their grain by teams out to the end of the wharf, unloading it in the warehouse there. Often there would be a train of as many as thirty-six four, six and eight-horse teams in line waiting a turn.
>
> "The haul required a full day from the valley to the point of unloading. The road was, in those early days, very rough. It is said that the Gaviota Creek had to be forded fourteen times between the valley and the ocean. After unloading, the farmers would drive back as far as the grove, this side of the Pass, near Las Cruces, and camp for the night. Those who remember, treasure those jolly nights of song and story beside the bright camp fires. Up at an early hour the farmers returned to the valley, loaded up for the next day's journey and so on until the end of the season.
>
> "The coming of the railroad to Los Olivos spelled death to the activities at Gaviota and the wharf had to be abandoned.
>
> "Mr. McNeally had a hard fight for the old wharf, but the railroad won out . . .
>
> "It may be of interest to some to know that the wharf was built in 1875, by Hollister and Dibblee. In an old periodical it is thus described: 'The Gaviota landing is a good and very safe one, a substantial wharf 1,000 feet long, with a water-depth of twenty-five feet at its outer edge, accommodates all the shipping business. San

Francisco steamers stop here weekly for passengers and freight. A large business is done at the wharf in live stock, wool, general merchandise, sacked grain and lumber. Produce is shipped to San Francisco for $3.00 a ton; wharfage, $1.00. Grain was shipped as low as $1.50 a ton at one time.'

"During a terrific storm the outer edge of the wharf, including the warehouse, floated out to sea—a fitting end to the abandoned landing place."

The drive over the Nojoqui is always a beautiful one, but especially in springtime, before the grasses have turned a golden yellow, is the drive long to be remembered. Huge trees and distant, film-hazed mountains, a wavering blue in the clear sunlight, come to one's view. Deep canyons and rolling lomas are all about one. Everywhere, multitudes of wee, multi-colored spring flowers raise their heads for a few glorious weeks. Deep golden mustard covers the hillsides and cattle dot the landscape, revelling in the fresh green grasses.

The highway, instead of turning to the right at the Alisal Road after leaving Las Cruces (The Crosses) behind, now goes straight on to the town of Buellton, where a right turn is made on Mission Road to old Santa Inés, three miles ahead. A left turn at the same corner in Buellton goes to the mission ruins of La Purisima Concepcion, eighteen miles away on the Santa Ynez River.

For picturesque scenery and glimpses of untouched land, one should turn to the right at the Alisal Road. On this trail is located the Alisal Rancho, a mission rancho in the day of the padres. On this rugged stretch is also to be found the shimmering Nojoqui Falls. These falls are 165 feet in length and rush to the bottom of their natural granite basin as a shower of diamonds 'midst a background of mosses, feathery maiden-hair fern and lichens. The Santa Ynez River, once famous for its

trout, winds in and out among sycamores and river growth; and wild life, especially deer and quail, abound. On this road, it is not unusual to see vaqueros rounding their flocks at the end of day—a true bit of California pastoral.

The Refugio Pass, the second road to the mission, is famous in California history. On it, in the early days, was situated the home of the Ortegas. The first Ortega, Jose Joaquin, had come up with Portola's expedition to Alta California, and was the first white man, so tradition says, to set eyes upon the great bay of San Francisco. The grant of the Rancho of Nuestra Senora del Refugio (Our Lady of Refuge), was given him by the King of Spain for his past services to the Crown, and, on his death, the estate passed on to his son. The rancho became famous for its cattle, wine—and polite smuggling. Of the wine, it was made from a secret recipe brought from Spain, and was known far and near as the Vino Aporto del Refugio. Unfortunately for the world, the recipe passed out of the world with the demise of Don Jose Ortega, in 1860.

The first ranch house was built facing the roadstead on El Camino Real, and as inter-trading with foreign vessels was forbidden in the Ortega's day, the roadstead became famous for its contraband operations. In 1818, Hipolite Bouchard and his swashbuckling buccaneers from gay Argentina, anchored in the roadstead of Refugio and burned the home of the Ortegas to the ground. In the excitement of escaping, one of their best men, "Diablo" Chapman, was captured by the irate Ortegas and their men. He lost no time in losing his heart to the handsome Guadalupe Ortega, when she saved his life from the wrath of the Spaniards. Set free, he took a turn at reforming, and became a fast friend of the padres at all the southern missions. In fact, he became the "handy man of the missions," and could turn his hand

to anything that the padres wished accomplished—be it a new grist mill or a surgical operation. In 1821, having decided to mend his ways forever, he was baptized into the Catholic Church at San Buenaventura Mission. In November of 1822, he went back to Refugio and claimed the hand of the fair Guadalupe. The happy wedding party traveled over the hills and were married at the old mission of Santa Inés. Their marriage entry was number 326 in the marriage register of the mission, and translated from the Spanish, it reads as follows:

> "This records that on November 5, 1822, Jose Juan Chapman, son of Daniel Chapman, native of Boston, was married to Maria Guadalupe Ortega, daughter of Vicente Ortega, native of the presidio (pueblo) of Santa Barbara. Father Antonio Rodriguez officiated."

The later home of the Ortegas was built several miles from the ocean in the Pass of Refugio, but, today, only a few traces remain to tell the tale of the once famous home and vineyard. Legend says that the padres used this road when going into Santa Barbara; today, it is a lovely ride over the pass on horseback—but not by machine.

San Marco Pass is intimately linked with Colonel Fremont and the beginning of American California. When Fremont began his southern march to Los Angeles, in the latter part of 1846, he had expected to use the Gaviota Pass. The young Californians from Santa Barbara had prepared a trap for him and his men which would have resulted in complete annihilation, if the plans had been carried out. Knowing that the Americans were to come by way of Gaviota, they stationed themselves among the high rocks, ready to throw boulders upon the soldiers when they should come to the gap, and to shoot those who might try to escape. There would not be a chance for a single Americano to come out alive, and the young Santa Barbarans sent up a scout to Santa Ynez Valley to watch for the approach of their country's enemies. Fremont,

however, had camped with his men at the rancho of Don Julian Foxen, and the latter warned him of the plans for attack. He personally offered to guide the American army over the rough San Marcos Pass, which up to that time, was a very crude horse-trail, not even a wagon ever having been driven over it. The start was made on the morning before Christmas in a torrential rain. The Californian scout, stationed near-by, saw Americanos breaking camp and went ahead to warn his companions at Gaviota that Fremont was on his way. Instead of going straight across the Santa Ynez Valley, the Americans swerved to the left and began the dreaded climb over the San Marcos. Of the exposure, exhaustion, and death on these perilous heights, much has been written. The summit was reached on Christmas day, but not without the loss of two hundred horses and many men. Santa Barbara yielded to the Americans two days later—yielded very gracefully, for the older people of the pueblo welcomed the change of rule. Fremont entered the San Fernando Mission in the nick of time, due to the devotion of Foxen.

On the 13th of November, 1926, a plaque was unveiled on the summit of the San Marcos Pass by the Santa Barbara Chapter of the Daughters of the American Revolution, to commemorate the deed of heroism. The square tablet reads:

> "In honor of Lt. Col. John C. Fremont, soldiers and guide, W. B. Foxen, who marched over the San Marcos Pass, December 25, 1846, and took possession of Santa Barbara while the Californians waited in ambush at Gaviota Pass."

Late in 1929, a plaque was also unveiled by the descendants of Don Julian, in Foxen Canyon, to commemorate his deed of heroism.

The San Marcos Pass was used by the padres; in fact, all three passes were probably used in the early days, and not any one pass was used exclusive of the others. The Indian rancherias lay in all directions from the mission,

and the padres used many trails, some of them now obliterated by time, to visit their dusky charges.

On the San Marcos, which is now being made into a lovely highway from Santa Barbara, are found a group of interesting madrone trees, interesting because they are found in so few spots in Southern California. The trees were named "Madrona" by Portola and his weary men, on their hard journey through California, as they reminded them of the strawberry trees in their own homeland.

From the north, the State Highway is the only road leading to Santa Inés Mission, but sometimes a cut is made to the left, several miles above Buellton, which leads to Mattei's Tavern and Los Olivos.

The Southern Pacific Lines stop some of their trains at the station of Gaviota. Here, in the old days, a stage would be waiting to go to the mission, but in later years has been discontinued.

Located in Santa Barbara County, Santa Ynez Valley has been said to be the most beautiful and fruitful of the five located within the radius of the county. Santa Barbara, Lompoc, Santa Maria and Los Alamos being the other four. The length of the entire county is seventy-five miles, with an average width of thirty-five miles. Santa Ynez Valley, with its tributaries, contains fully 200,000 acres of this productive agricultural belt through which flows the Santa Ynez (called Santa Rosa by the padres) River for nearly seventy miles.

The Coast Range Mountains (Santa Ynez Range) rise immediately north of the city of Santa Barbara and the adjacent coast line, to an altitude of 2,000 feet, and descend into the beautiful valley of Santa Ynez, being unbroken from Ventura to Point Conception save for the pass at Gaviota.

The San Rafael range of mountains, which compose the north end of the valley, rise from 2,000 to 3,000 feet in

altitude, and around these steep summits gather the storm clouds, precipitating the rain for the winter months. There is an abundance of rainfall in the valley, and water can be had from the adjacent creeks, mountain springs and streams.

The climate of the valley is very healthful; the soil is rich and greatly diversified, containing sand and gravel loam, red ferruginous vinelands and alluvial sediment lowlands. Olives thrive particularly well in the vicinity. In the flats southwest of the mission, was the first olive orchard of 160 acres. This orchard and olive press were operated by Ralph R. Selby, of the Rancho de la Mesita. The remains of the old olive press are still to be seen.

There are hot and cold sulphur springs in the vicinity; asphaltum, bituminous rock and natural gas. In the San Rafael range, have been found iron ore, galena and placer gold diggings.

The oldest town in the valley is Ballard, being platted in 1880. It was also one of the old stage station points, and the first American pioneer's house in the valley was built here by George Lewis, who also platted the town of Santa Maria.

Santa Ynez town, three miles east of the mission, and at the head of the valley, was founded in 1882. It became an important stage point when the highway was taken away from the mission, and after that period, the stages, coming over the San Marcos Pass, stopped at the town. There was once an excellent fifteen-piece band at Santa Ynez, so the story goes, and the stage drivers would stop their horses there so that the people might enjoy the music before continuing their journey. Much of the pioneer history of the valley is bound up in Santa Ynez. It is the center of good farming land; much of the land is in large holdings, but there are many smaller farms. Grain, stock and fruit raising form the greater part of the products.

Los Olivos was founded in 1886, four years after the establishment of Santa Ynez. The town took its name from the fact that Alston Hayne, Jr., planted 6,000 olive trees on the Rancho Los Olivos. Los Olivos is surrounded by very fertile country, being 1,000 feet above sea-level with the Santa Ynez Mountains on the south and the San Rafael on the north and east. The year after its founding, Los Olivos had a "boom," and the Pacific Coast Railroad was built into the valley, with its terminus at Los Olivos. The line is still in use as the terminal of the narrow gauge line which comes in from San Luis Obispo. This line is used for shipping the products of the fertile valleys through which it passes.

North of Los Olivos is Zaca Lake, famous for its fishing and magnificent scenery. Situated 2,000 feet above sea-level, the lake is 100 feet deep and as clear as crystal.

Solvang, the little town which has grown around the old mission, is of Danish origin. The name has several meanings—rising sun, sunny field, sunshine, all of which are appropriate for this flourishing Danish settlement. From a copy of the "Santa Ynez Valley News," of July 27, 1928, some notes of the foundation of the town have come to view.

The Danish colony dates back to 1911, when a board of directors composed of:

Lawrence Petersen	Humboldt County
H. C. Hansen	Alameda County
J. C. Buchardi	Alameda County
P. P. Hornsyld	Solvang
Mads J. Frese	Solvang

purchased 10,000 acres of land from the Santa Ynez Land and Development Company. The tract was part of the old Rancho San Carlos de Jonata. The tract was subdivided into smaller acreages and a call went out to all the Danish people in the United States.

New settlers came from all parts of the United States, and the same year a Danish Lutheran Congregation was formed. Rev. J. M. Gregersen and Rev. Nordentoft being the first ministers. They were succeeded, in 1921, by Rev. E. Kristensen.

In 1915, a Danish college, Atterdag, was built for the young people of the Danish communities of the West. The college was privately owned at first, but later became the property of the Solvang congregation. The students at the college are prepared for life in the country of their parents' adoption, but are made familiar with the religion, history, language and literature of Denmark. This college is run along the lines of the well-known folk high schools of Denmark, singing and gymnastics being important features of the course.

The new church, costing over $15,000, was finished and dedicated in 1928.

The weekly newspaper of the valley, the "Santa Ynez Valley News," is printed in Solvang.

Buellton is the natural northern inlet to the Santa Ynez Valley. The town was placed on the market through the sub-dividing of a portion of the R. T. Buell Ranch, hence the name Buell Town, or Buellton.

The town began its career in 1918, when the first business establishment, in the form of a garage and service station, was opened by K. Moller. Shortly afterwards, the Buell Tavern, under the direction of H. Ferslew, was opened to the public. The post-office was opened in 1920. There are three hotels in Buellton, today: the Buelltmore, McAulon and Son, owners; Buell Tavern, and Knudson's Cafe and Hotel. There are several garages and service stations, the latest being owned by the Shell Oil Company. There is also a modern school in Buellton, the high school being located in Santa Ynez.

The town of Lompoc (Lomas Pocas, or Little Hills, named by the Spaniards from the number of little hills which enclosed the site) is twenty miles west of Buellton.

The history of the pioneer town dates back to October, 1874. In that year, a group of business men and farmers, organized under the auspices of the California Immigrant Union of San Francisco, as a joint stock company, bought from the Messrs. Hollister and Dibblee, the Lompoc and Mision Vieja Ranchos for half a million dollars. The tracts were then divided into town and country lots, a square mile being reserved for the town. The town is near the center of the Lompoc Valley, ten miles from Surf and the Southern Pacific Lines, a branch line running from the town to the coast. Today, the town is very prosperous, its latest addition being the La Purisima Inn. Lompoc is noted for its fruit orchards, sweet pea and mustard fields. Fully ninety per cent of the mustard raised in the United States is raised in the Lompoc Valley.

In early spring, one drives through an unbelievable fairyland of color. On every side are golden fields of waving mustard, 'gainst a background of new green rolling lomas and canadas ending in the sea. Acres upon acres of sweet peas, their variegated color scheme as a huge crazy-quilt, fling their heads to the heavens and their perfume, intoxicating, heady, to the breeze. For miles, there is an unbroken patch of color, finally ending in the serene blue line of the Pacific. Lompoc is a sea of color and perfume in the spring—and what can compare with spring in California?

The first site of the Mission La Purisima Concepcion was within the city limits of the present town of Lompoc, a few blocks away from the Catholic Church. After the earthquake of 1812, the mission was moved to the other side of the Santa Ynez River, three miles from the town.

This mission, which is now in ruins, was founded in 1878, being the third of the Channel Missions. Purisima became famous as the headquarters of the Indian revolt, in 1824, but after secularization, she went rapidly into decline, and, today, there are only a few pathetic ruins left of her once grand walls.

EPILOGUE

Down through the years, this glorious, fertile strip of land, " 'twixt the mountains and the sea," called California, has become renowned and greatly loved by the rest of the world. It is a mecca for tourists; it is a homeland for settlers; it is a land, rich, abundant, in historic and romantic lore for those who would touch its depths.

No other state in the Union, save perhaps, one or two of the older southwest states has had so many stirring changes in so short a period of history. Under four flags —under many changes of government—from pastoral and hide-droghing days to the gold-mad days of " '49"— her mountains, her deserts, her valleys, and her sea always yielding up values untold.

But above all these happenings, that have made history for our state, remains the fact that the missions are the backbone of California. The missionaries were the first explorers, the first settlers, the first farmers and the first artisans. The buildings that they and their neophytes reared unto the skies were the first homes, wayside inns and gathering places in California. The first citizens of California were taught within their adobe walls; the finesse of civilization here had its birth.

The old Spanish Missions are the heart and soul of California. Today, while some have become world-famous, others, off the highway, are resting in solitude, disintegrating, unheralded by the world. Their beauties have not yet been discovered.

Santa Inés, one of the loveliest of the long Spanish chain, the proud Mission of the Passes, has not yet been awakened from her long sleep. Her new day of glory has not yet dawned. But Californian lovers are beginning to recognize her value, and if this book has helped to bring them still closer to the understanding of this "most home-like of the missions," with its wealth of stories and historic lore which has as yet been untouched in the Santa Ynez Valley, the author will be well repaid for the loving labor of this book.

APPENDIX

RANCHERIAS and RANCHOS of the MISSION SANTA INÉS

The rancherias of a mission, were the native towns, or villages coming under mission jurisdiction. These rancherias were scattered over hill and dale; on highland and lowland. Periodical visits were made by the padre of the mission to his neophytes on their distant rancherias, and intercourse was kept up between the mission and rancheria establishments.

The Indian rancherias of the Santa Inés Mission were:

Achi (La Quemada)
Aguama (Ahuam)
Ahuamboné
Alacupusque
Alajulapú (Santa Inés)
Anajuc (Najue or Anajui)
Aquicchumu
Aquitxumu (Aquitsumu or Aquitchunu)
Asil (Casil)
Asiguil
Calahuasá
Cuiam (Cuyama or Aquitchunu)
Esjaliuilium
Eslait
Gelihahuinat
Gerepi
Gualpa
Guasliac
Guaslaique (Quaislaique)
Guissapa
Haequep
Ialihuilimú (Jalihuilimú)
Ichaumen
Iequeps (Gequip or Aquip)
Jon (Jonata)
Matilja
Nomgio
Quitsum
Sactapaquiahua
Sajuchau
Sichuecon
Sigené
Sisahuc
Sihuicomo (Zinycon)
Sisihuo
Sisolop
Sisuchu
Sonsocac
Suchi (La Quemada)
Sotonocmu
Stucú (Stocó)
Susmulahuit

The Island rancherias of Limú (Santa Cruz Island):

Cheaumen	Ielcuascues
Cholisus	Ieleaicuis
Choluchuch	Ichaumen
Eleuachcuya	Niacla
Gemascuyo (Lacayamú)	Nimgelgel
Guililic	Silimit

Sincsin

Limú was discovered by Juan Rodriguez Cabrillo. According to his dairy, there were eight towns on the island. The names that were handed down by him are corrupted and do not connect with any Chumash settlement.

Limú was proven to be Santa Cruz Island, when, in 1805, Father Tapis wrote of two islands called Limú and Huima. The position in which they were described, proved them to be the islands of Santa Cruz (Holy Cross) and Santa Rosa (Saint Rose). Father Tapis further said that there were ten rancherias on Limú.

The largest rancheria was called Cajatsá (Hohas), with 124 souls; the next largest, Ashnagel, with 145 souls; and the third, Liam (Lyam), with 122 souls. The other rancherias were of a smaller size. The natives were anxious to have a mission erected on their island, and to have the padres among them, but they could not be induced to leave their home and come to the mainland mission.*

In 1807, a measles epidemic appeared on the island and the population went rapidly on the decline. Nothing further was heard about a mission being erected on the island.

None of the names of these islands appear on the above list of rancherias, a copy of which was taken from the manuscripts of the Bancroft Library. Probably these rancherias were of a later date, about 1814, according to the following note pertaining to the baptism of a native child at Santa Inés Mission:

*Professor A. L. Kroeber, "A Mission Record of the California Indians."

"The first Island child to be baptized in this Mission of Santa Inés was Teodoro, a small child of seven or eight years, of a gentile mother, father unknown. A native of the Rancheria of Elehuachcuyu, of the Island of Limú; he was sent by his mother to be baptized. (November 10, 1814.)

"On this same day was presented another small child, of five years, of the Rancheria of Cholochuch of the same island.

"They (the padres) did not baptize any more until April 8, of the year 1815. On this date were presented ten adults, all between the ages of twenty and thirty, of the Rancheria Chiaumen, one of these adults being Alaya, capitan of the rancheria.

"Since this last date, they came with frequency (to the mission from the island)."

The ranchos of a mission were its stock raising stations, although this term applied to grain raising farms as well. The proper term for a grain farm, however, is "hacienda."

Many of the ranchos of the Santa Inés Mission have retained their original names to the present day. The list given below is of the Santa Inés' ranchos, with translations of their names, when the meaning has been possible to translate, and the names of the present-day owners.

Alamo Pintado (Painted Poplar), A. M. Boyd.

El Rancho Alisal (Ranch of the Alder Tree), Charles E. Perkins.

Canada de Los Pinos (Pine Canyon, also known as "College Rancho"), Edward L. Doheny.

San Carlos de Jonata, R. T. Buell, and family.

Corral de Quati, Harold H. Davis.

Dos Pueblos (two pueblos, or villages), Dos Pueblos Improvement Co., Herbert G. Wylie, President.

Los Prietos y Najalayegua (The Dark Ones. Other half of name Indian), E. W. Alexander.

Marcelino Rancho, Charles Janin.

Nojogui Rancho (Indian for "corner"), Charles E. Perkins and Natale Giorgi.

Rancho Juan y Lolita (John and Lolita's Ranch. Formerly the Rancho Lomas de la Purificacion), John J. Mitchell.

San Lucas (Saint Luke), Ann Crawford.

Tajiguas (Indian for "the Basket"), Kirk B. Johnson.

Tequepis, Continental Illinois Bond & Trust Co., et al, trustees.

La Zaca, Theo. Chamberlain.

San Marcos (Saint Mark), Continental Illinois Bond & Trust Co., et al, trustees.

TOTAL OF BIRTHS, MARRIAGES AND DEATHS AT SANTA INÉS, FROM 1804 TO 1833

	BAPTISMS				MARRIAGES		DEATHS			
	Indians		Spaniards		Indians	Spaniards	Indians		Spaniards	
Year	Men	Boys	Men	Boys			Women	Girls	Women	Girls
1804	72	40	..	..	18	..	....	....	..	..
1805	107	40	..	1	56	..	23	20	..	..
1806	75	34	..	3	26	..	45	30	..	..
1807	16	24	..	1	15	1	16	20	..	..
1808	11	21	..	2	6	..	19	13	..	..
1809	17	24	..	..	11	..	12	13	..	..
1810	37	22	..	..	13	..	24	10	..	..
1833	2	7	..	..	7	..	21	2	1	..

The period from 1810 to 1832 was omitted from the manuscripts in the Bancroft Library.

In the following table, the complete number of births, marriages and deaths are given, to include both the neophytes and gente de razon:

Up to	BIRTHS	MARRIAGES	DEATHS
1836	1398	420	1288
1840	1460	442	1385
1850	1622	496	1560
1860	1804	534	1888
1870	1972	569	1975
1877	2114	582	2017

In August, 1856, there were found to be living at the Zanja Cota, on the site of the present Indian reservation, the following number of Indians from both the Santa Inés and Purisima Missions:

MEN				WOMEN			
Married Men	Widowers	Unmarried Men	Boys up to 14 yrs.	Married Women	Widows	Unmarried Women	Girls up to 14 yrs.
21	11	4	19	23	9	3	19

Two married men were absent at the time this census was taken so there are two married women in excess of the married men.

Of the old people:

Of those over 50 years, there were 8 men and 1 woman.
Of those over 60 years, there were 5 men and 2 women.
Of those over 70 years, there were 2 men and 2 women.
Of those over 80 years, there were 3 men and 5 women.

THE UNITED STATES OF AMERICA

To all whom these presents shall come, Greetings:

Whereas, it appears from a duly authenticated transcript filed in the General Land Office of the United States that pursuant to the provisions of the Act of Congress approved the third day of March, one thousand eight hundred and fifty-one, entitled "An act to ascertain and settle the Private Land Claims in the State of California," JOSEPH SADOC ALEMANY, Roman Catholic Bishop of the Diocese of Monterey, in the State of California, as claimant, filed his petition on the 19th day of February, 1853, with the Commissioners to ascertain and settle the private land claims in the State of California, sitting as a board in the City of San Francisco, in which petition he claimed the confirmation to him, and successors, of the title to certain church property in California, "to be held by him and them in trust for the religious purposes and uses to which the same have been respectively appropriated," said property consisting of "church edifices, houses for the use of the clergy and those employed in the service of the church, church yards, burial grounds, gardens, orchards and vineyards, with the necessary buildings thereon and appurtenances," the same having been recognized as the property of said church by the laws of Mexico in force at the time of the cession of California to the United States:

And whereas, the Board of Land Commissioners aforesaid, on the 15th day of December, 1855, rendered a decree of confirmation in favor of the petitioner for certain lands

described therein, to be held "in the capacity and for the uses set forth in his petition," the lands at the Mission of Santa Inés being described in said decree as follows: "The Church and the buildings adjoining thereto, erected in the form of a quadrangle and constituting the Church and Mission buildings of the ancient Mission of Santa Inés, situated in Santa Barbara County, together with the land on which the same are erected, and the curtilage and appurtances thereto belonging, and the Cemetery as the same is enclosed with its adobe walls and which adjoins said Church. Also, a tract of land situated in an easterly direction from said quadrangle, at a distance of about eight chains therefrom, known as the Mission garden and long occupied by the priests of said Mission with the boundaries, as the same is enclosed by fence, and the same as delineated on Map numbered 8 in the Atlas beforementioned and denominated, "Orchard and Garden."

And, whereas, it further appears from a certified transcript filed in the General Land Office that an appeal from said decree or decision of the Commissioners having been taken on behalf of the United States to the District Court of the United States for the Southern District of California, and it being shown to the Court that it was not the intention of the United States to prosecute further said appeal, the said District Court on the 15th of March, 1858, at the regular term "ordered that said appeal be dismissed, and said appellee have leave to proceed under the decree of said Land Commissioners in his favor as a final decree."

And, whereas, under the 13th section of the said Act of 3rd of March, 1851, there have been presented to the Commissioner of the General Land Office a plat and certificate of the survey of the tract of land confirmed as aforesaid, authenticated on the 23rd day of October, 1861, by the signature of the Surveyor General of the public lands in California, which plat and certificate are in the words and figures following to-wit:

U. S. Surveyor General's Office,
San Francisco, California.

"Under and by virtue of the provision of the 13th section of "the Act of Congress of the 3rd of March, 1851, entitled "An Act to ascertain and settle Private Land Claims in the

"State of California, and of the 12th section of the Act of "Congress approved on the 31st of August, 1852, entitled "An Act making appropriations for the Civil and Diplomatic "expenses of the Government for the year ending the "thirtieth of June, eighteen hundred and fifty-one, three and "for other purposes, and in consequence of a certificate of "the United States District Court for the Southern District "of California of which a copy is annexed having been filed "in this office, whereby it appears that the Attorney General "of the United States having been given notice that it was "not the intention of the United States to prosecute the ap- "peal from the decision of the said District Court, "said decision having confirmed the title and claim of "JOSEPH S. ALEMANY, BISHOP, etc., to the tract of land "designated as The Church and the Mission buildings of "the 'Ancinet Mission of Santa Inés' the said appeal has been "vacated and thereby the said decision in favor of the said "JOSEPH S. ALEMANY has become final. The said tract "has been surveyed in conformity with the grant thereof "and the said decision and I do hereby certify the annexed "map to be a true and accurate plat of the said tract of land, "as appears by the field notes of the survey thereof made "by J. E. Terrell, Deputy Surveyor, in the month of October, "1860, under the directions of this office, which, having been "examined and approved are now on file therein. And I do "further certify that in accordance with the provisions of the "Act of Congress approved on the 14th day of June, 1860, "entitled An Act to amend an Act entitled An Act to define "and regulate the jurisdiction of the District Courts of the "United States in California, in regard to the survey and "location of confirmed private land claims I have caused to "be published once a week for four weeks successively in "two newspapers, to-wit: THE SANTA BARBARA "GAZETTE, published in the County of Santa Barbara, "being the newspaper published nearest to where the said "claim is located, the first publication being on the 26th day "of September, 1861, and the last on the 17th day of Octo- "ber, 1861, also in the SOUTHERN NEWS, a newspaper "published in the City and County of Los Angeles, the first "publication being on the 6th day of September, 1861, and "the last on the 27th day of September, 1861, a notice that

"the said claims had been surveyed and a plat made thereof "and approved by me. And I do further certify that the said "approved plat of survey was retained in this office during "all of said four weeks and until the expiration thereof, "subject to inspection. And I do further certify that no "order for the return thereof to the United States District "Court has been served upon me. And I do further certify "that under and by virtue of the said confirmation, Survey, "Decree and Publications, the said JOSEPH S. ALEMANY "is entitled to a patent from the United States upon the pres- "entation hereof to the General Land Office for the said "tract of land, the same being bounded and described as fol- "lows, to-wit: ..... A tract of land designated "as the Church and Mission buildings, and tract No. 1 on "the map. Beginning at the ruins at the northeast corner "of said tract. ..... Thence, according to the "true meridian, the variation of the Magnetic Needle being "fourteen degrees two minutes east, north seventy-four de- "grees west, at forty-four links enters Corral and leaves "ruins, two chains and ninety-three links to the northwest "corner of Corral Station. .....
"Then south, sixteen degrees west, at one chain and eighty- "nine links leaves Corral and enters Cemetery, two chains "and sixty-nine links to the corner of Church wall Station. ....
"Thence along wall of Corral, north seventy-four degrees "west, two chains and seventy-seven links to the corner of "the wall, Station. .....
"Then south sixteen degrees west, five chains and thirty links "to the southwest corner of the wall, Station. Thence south, "seventy-four degrees east, five chains and thirty links to "the southeast corner of Corral wall thence along portico "five chains and fifty-four links to the corner of the same "Station. .....
"Thence north sixteen degrees east along portico to the "northeast corner of the same, Station. .....
"Thence north seventy-four degrees west along portico "twenty-four links to the southeast corner of the Church, "Station. Thence north sixteen degrees east at sixty links "leaves corner of Church and enters Cemetery one chain to "the center of the Cemetery and the southeast corner of the "ruins, Station. .....

"Thence south seventy-four degrees east thirty-nine links to "the southeast corner of the ruins, Station, and .....
"Thence north sixteen degrees east two chains and thirty "links to the point of beginning. Containing three acres and "seventy-one hundreds of an acre, and being designated upon "the plats of the public survey as lot number THIRTY-"EIGHT, TOWNSHIP SIX, North Range thirty-one west "of the San Bernardino Meridian. .....
"This tract is connected with the lines of the public surveys "as follows, to-wit: Beginning at corner number one of said " tract and running thence south twelve degrees forty-five "minutes west ninety-four links to Station. .....
"Thence north fifty-five degrees thirty minutes east fifty-"three chains to an Indian Rancherio and enters a creek, "seventy-five chains to a stone dam across creek, thence "along creek at eighty-five chains leaves said creek which is "forty links wide at this place, course south west at one "hundred and twenty-six chains leaves valley, one hundred "and fifty-six chains to Station. .....
"Thence north thirty-six degrees thirty minutes west, at "eleven chains enters valley twenty chains to Station. .....
"Thence north five degrees fifteen minutes west, at five "chains leaves valley sixty-five chains to Station. .....
"Thence north three degrees thirty minutes west, at thirty-"eight chains crosses road, course southeast, fifty-four chains "to corner to sections one, two, thirty-five and thirty-six, on "line between Townships six and seven north, Range thirty-"one west of San Bernardino Meridian. .....
"A tract of land designated as the Warehouse and tract No. 2 "on the map. Beginning at the northwest corner of this "tract, from which the southeast corner of the Portico in "tract No. 1 bears south thirty-three degrees thirty minutes "west, distant sixty-eight links. .....
"Thence, according to the true meridian, the variation of the "magnetic needle being fourteen degrees ten minutes east "along the wall of the warehouse, south twenty degrees west, "two chains and twenty-eight links the southwest corner of "this tract, Station. .....
"Thence south seventy degrees east, sixty-five links to the "southeast corner of this tract, Station. .....
"Thence north, twenty degrees east, two chains and twenty-

"eight links to the northeast corner of this tract Station,
"and .....
"Thence north, seventy degrees west, sixty-five links to the
"point of beginning. Containing fifteen one-hundredths of an
"acre, and being designated upon the plats of the public
"surveys as lot number thirty-nine, Township six north,
"Range thirty-one west of the San Bernardino Meridian. .....
"..... A tract of land designated as ruins of Indian
"houses and tract No. 3 on the map. Beginning at the north-
"east corner of the same, from which the southwest corner
"of tract No. 2 bears north forty-five degrees east, distant
"thirty-eight links. .....
"Thence according to the true meridian, the variation of the
"magnetic needle being fourteen degrees ten minutes east
"along the wall of said houses, south eight degrees thirty
"minutes west, three chains and sixty-five links to the south-
"west corner of this tract, Station. .....
"Thence north sixty-five degrees thirty minutes west, three
"chains and sixty-five links to the southwest corner of this
"tract, Station. .....
"Thence north, sixteen degrees east three chains and eighty-
"one links to the northwest corner of this tract, Station, and....
"Thence south, seventy-four degrees east three chains and
"three links to the point of beginning. Containing one acre
"and thirty-four one-hundredths of an acre and being des-
"ignated upon the plats of the public surveys as lot number
"forty, township six north, range thirty-one west of the
"San Bernardino Meridian. .....
"..... A tract of land designated as the water reser-
"voirs and tract No. 4 on the map. Beginning at the north-
"west corner of the same from which the southeast corner
"of the ruins in tract No. 1 bears north twenty-eight degrees
"thirty minutes west distant one chain and forty-nine links. ....
"Thence, according to the true meridian the variation of the
"magnetic needle being fourteen degrees ten minutes east,
"south thirty-one degrees west forty-eight links to the south-
"west corner of this said tract Station. .....
"Thence south fifty-nine degrees east ninety-six links to the
"southeast corner of this tract, Station. .....
"Thence north thirty-one degrees east, fifty-nine links to
"the northeast corner of this tract, Station. .....

"Thence north fifty-nine degrees west sixty-three links to "a corner of this tract Station. .....
"Thence south thirty-one degrees west, eleven links to a "corner of this tract Station, and .....
"Thence north fifty-nine degrees west, thirty-three links to "the point of beginning. Containing five one-hundredths of "of an acre and being designated upon the plats of the public "surveys as lot number forty-one, township six north, range "thirty-one west of the San Bernardino Meridian. .....
"..... A tract of land designated as Mission Orchard "and tract No. 5 on the map. Beginning at a corner of the "same from which the southeast corner of the Church in "tract No. 1 bears south eighty-seven degrees fifteen minutes "west distant eight chains and forty-nine links. .....
"Thence, according to the true Meridian, the variation of the "magnetic needle being fourteen degrees ten minutes east, "south seventy-eight degrees thirty minutes east, six chains "and seventy-six links to a corner of this tract, Station. .....
"Thence south fifteen degrees west twelve chains and twenty-"six links to a corner of this tract, Station. .....
"Thence south eighty-three degrees forty-five minutes west, "seven chains and sixteen links to a corner of this tract, "Station. .....
"Thence north twenty-one degrees west six chains and sixty-"one links to a corner of this tract, Station. .....
""Thence north thirty degrees east five chains to a corner of "this tract, Station, and .....
"Thence north forty-five degrees fifteen minutes east four "chains and ninety-seven links to the point of beginning. "Containing twelve acres and eleven one-hundredths of an "acre and being designated upon the plats of the public "surveys as lot number forty-two, Township six north, "range thirty-one west of the San Bernardino Meridian.

"In witness whereof I have hereunto signed my "name officially and caused the seal of my office "to be attached at the City of San Francisco "the 23rd day of October, A. D., 1861.

"E. F. BEALE,
"U. S. Surveyor General."

NOW KNOW YE, that the United States of America, in consideration of the premises and pursuant to the provisions of the Act of Congress aforesaid of 3rd March, 1851, HAVE GIVEN and GRANTED, and by these presents DO GIVE and GRANT unto the said JOSEPH S. ALEMANY, BISHOP of MONTEREY, and to his successors, "in trust for the religious purposes and uses to which the same have been respectively appropriated," the tracts of land embraced and described in the foregoing survey; but with the stipulation that in virtue of the 15th section of the said Act, the confirmation of this said claim and this patent "shall not affect the interests of third persons."

TO HAVE and TO HOLD the said tracts of land with the appurtenances and with the stipulation aforesaid, unto the said JOSEPH S. ALEMANY, BISHOP of MONTEREY, and to his successors in trust for the uses and purposes as aforesaid.

In testimony, whereof I, ABRAHAM LINCOLN, President of the United States, have caused these letters to be made patent, and the Seal of the General Land Office to be hereunto affixed.

Given under my hand, at the City of Washington, this twenty-third day of May, in the year of our Lord, one thousand eight hundred and sixty-two and of the Independence of the United States the eighty-sixth.

By the President,

Abraham Lincoln

By W. O. STODDARD, Secretary,
I. N. Granger, Recorder of the General Land Office.

RANCHEROS VISITADORES

A new organization, the "Rancheros Visitadores," formed by the prominent ranchers of the Santa Ynez Valley, had its first annual gathering in May, 1930.

It was old California come to life again, when the group of men, dressed in costumes of fifty years ago, and astride horses or in old-fashioned stage-coaches, pulled up in a cloud of dust, at the Santa Inés Mission, on Sunday afternoon, of May 12.

For the three days, all modern touches were obliterated. Camp was made under the stars at the ranches—tales were told over the camp-fires, and these 1930 caballeros thoroughly enjoyed themselves in the manner of the old days.

Mr. John J. Mitchell, of the Rancho Juan y Lolita, is the president of the society, and Charles Pressley, the manager incomparable of Santa Barbara's annual fiesta, is also manager of the "Rancheros."

The invitation sent to members of the "Rancheros," is produced below, giving in detail, the three-day affair.

RANCHEROS VISITADORES

Caballero:

You are invited to participate in a trip through the Santa Ynez Valley on May 9, 10, 11 and 12, with a spring gathering of horsemen interested in such an event.

The plans are as follows: On Friday evening a barbecue will be held at Los Prietos Rancho at five o'clock. Camp will be made there for the night. The following morning a ride down the Santa Ynez River will be started at nine o'clock. Luncheon will be served at the San Marcos Rancho and at three

o'clock a trip will be made to the Rancho Juan y Lolita where a barbecue will be held at six o'clock and where the night will be spent. Those who happen to be members of Los Alamos Society will, no doubt, go to Mattei's Tavern for their annual event and can rejoin the caravan at Rancho Juan y Lolita Sunday morning or at the Alisal Rancho Sunday afternoon at three o'clock. Sunday morning will be spent at the Rancho Juan y Lolita and luncheon will be served there. At two o'clock the caravan will start for the Alisal Rancho where the evening meal will be served and camp pitched for the night. Monday morning we ride or drive on to Nojoqui Falls where the final barbecue at noon will wind up the trip and the caravan will disband.

The necessary equipment to participate in this event will be: One bed roll, and cot, if necessary, knife, fork, spoon, plate, cup and some means of transportation, either drawn by horse or on horseback. There will be at least three stage-coaches and those that have no means of transportation will be conveyed by stage-coach. There will also be a covered wagon to haul the bedding, as well as a chuck wagon. You pay for your food when it is served you.

Moving pictures of this event will be taken. Purely western costumes of the days of fifty years ago should be worn. Absolutely no automobiles will be permitted and it is to be understood that this is strictly a stag party. Bring your own liniment. Cigars and tobacco may be obtained from the Commissary. Plenty of cards and poker chips will be provided. No loaded dice permitted.

It is hoped that this event will prove so successful that we will be able to make it an annual event, so please come and lend your support for four days of real outdoor enjoyment.

The committee in charge is as follows: John J. Mitchell, Sam Stanwood, Dwight Murphy, Wilson Dibblee, Ed Borein, Silsby Spaulding, Ray Skofield, Jim Rickard, Major Max Fleischmann, Joel Fithian, W. D. Longyear, Alfred K. Bennett, Edgar Stow, Reginald Ferhald, Tom Storke, Adolfo Camarillo and Elmer Awl.

If you can possibly make this trip, notify us immediately, so that we may know how many to count on.

CHARLES E. PRESSLEY,
Manager.

9227